

THE
CHINESE RECORDER

— AND —
Missionary Journal.

VOL. XX.

MAY, 1889.

No. 5.

*Is Buddhism a Preparation for Christianity? **

BY DR. W. A. P. MARTIN.

OF late we have heard much about the science of comparative religion. To studies of that kind, as Professor Max Müller is careful to admit, our modern missionaries have contributed valuable materials. It was a graceful admission of this on the part of New York University, recently to elect to its chair of comparative religion the Secretary of one of our most prominent missionary societies. No renunciation of the claims of Christianity was required as a qualification for the duties of his chair. The preëminent qualifications of the professor elect consisted in the fact that long experience had made him familiar with the actual state of all existing religions; that he had studied their history and had given proof of his ability to discuss their merits with fairness and in a most attractive style. "Impartial not neutral" is the motto which Dr. Ellinwood might have taken for his series of lectures.

It expresses the ground which the Christian missionary should occupy on the same subject, with his mind open to all that is good in ethnic systems, doing them on all occasions full justice, borrowing from them freely to enrich his own presentation of the truth, even as the Hebrews adorned themselves with precious things borrowed from their friends among the people of Egypt.

"Embrace the truth where'er t'is found,
On Christian or on heathen ground,"

are the words of Watts, the most evangelical of poets. They express the true spirit of Christian eclecticism, the spirit with which I desire that we should approach our subject this evening.

Viewed from our standpoint the religion which of all others has the most claim to a serious study in comparison with Christ-

* Read before the Missionary Association of Peking.

ianity is Buddhism. It has been brought forward of late as a rival to Christianity, not merely by its traditional votaries, but by poets and philosophers educated in the schools of Christendom. The poet has purloined the ornaments of the daughters of Zion to deck an Eastern beauty, and the philosopher has endeavoured to persuade Western thinkers that their highest wisdom is to sit at the feet of the gymnosophists of India.

One scarcely knows which is the more formidable assault on the foundations of our faith, whether the gospel would be more discredited by being set forth as plagiarizing in part from the traditions of India, or by being proven to be a less effectual remedy for human woe than the pessimism of Shakyamuni.

There is a lawsuit now pending in the courts of England, in which a claimant seeks to oust the present occupant of a great estate by proving that he belongs to an older branch of the family, and that his title antedates the other by more than a century.

In the forum of the world the contest for priority of title to the traditions referred to is of infinitely higher interest. After the learned investigations of Dr. Kellogg it can scarcely be said of it *adhuc sub judice lis est*, and yet it is one of those cases in which defeat is never acknowledged, in which, in fact, we may expect to see the old pretensions advanced again and again with as much confidence as if they had never been refuted.

It is not my intention to go into this question at length on the present occasion; but I may say in passing, that a new and weighty authority has come forward to challenge the validity of the Buddhist claims: I mean the Bishop of Colombo.

Allow me to quote a few paragraphs from his paper in the "Nineteenth Century" (July, 1888):—

"We must distinguish," he says, in speaking of Buddhism, "two very different sources of information, only one of which I shall hereafter speak of as historical. The one source is the Tipitaka,* or threefold collection of sacred books, which forms the canon of Southern Buddhism; these I call the books of 250 B. C.

The other source is the Biographies of Buddha and the Lalita Vistara, which are of uncertain date, between the first and sixth centuries. These last are the sources of Arnold's "Light of Asia." . . . When anything is included in them, which is conspicuous by its absence from the Tipitaka, *i.e.*, which had it been believed, must have been inserted, such is certainly a later fabrication; such are most of the points that bear any resemblance to Christianity, for example, the miraculous birth. Immeasurably superior for historical purposes, are the Pitakas to the connected biographies,

* Or, as it is usually written, Tripitaka.

which belong to various dates posterior to the Christian era;—unreasonable indeed it is to treat the latter as history at all.

We have been led to the only source of history—the Pitakas. The resultant biography of Gautama * shews nothing supernatural; and nothing which in those days was strange. The life of Gautama contains nothing more strange than does the life of Shakespeare."

Thus far the Bishop who shews conclusively the unhistorical character of much of that material which Sir Edwin Arnold has woven into his beautiful poem. As a poet he had an unquestionable right to employ it, but it behoves all serious thinkers to beware how they accept poetry in place of history.†

That Buddhism borrowed much in subsequent ages is incontestable, and that Christianity borrowed something is highly probable. Professor Rhys-David asserts that Buddha himself has been canonized as a Christian saint.‡

The fact is that the resemblances between the two great religions of the East and West lie far deeper than the external habiliment of poetical tradition, or the superficial analogies of religious orders and religious ritual. They are traceable in the general development and practical doctrines of both.

Some of their practical doctrines we shall bring into comparison in the sequel. Of the analogies to be observed in their historical development I may in passing be permitted to indicate one or two. Both are found to pursue a course exactly the reverse of that mapped out in a celebrated dictum of Auguste Comte; their initial stage was not far removed from positivism, and yet both evolve a spiritual universe; one burst the bonds of Hindu caste, the other broke down the walls of Jewish isolation, and each stretched forth its hand to the nations with the offer of a new evangel. In spirit as wide apart as in geographical situation they have gradually approached each other, so that they have come in the course of ages to occupy the same ground in both senses, and each to lend a tinge to the other. For the objects of our present inquiry it matters

* This is the name for Buddha in general use in Ceylon and Burmah.

† Dr. Eitel, who has made a special study of Buddhism, summarizes his conclusions in these words:—"There is not a single Buddhist MS. that can vie in antiquity and authority with the oldest codices of the gospels. The most ancient Buddhist classics contain but few details of Buddha's life, and none whatever of those above mentioned peculiarly Christian characteristics. Nearly all the above-given legends that refer to events that happened many centuries before Christ cannot be proved to have been in circulation earlier than the 5th or 6th century after Christ" (Eitel's Three Lectures on Buddhism). Dr. Eitel points to early Nestorian Missions as what he calls "the precise source" of these "apparently Christian elements."

‡ He says: "It is a curious part of the history of the legend of Buddha that it should have been adapted into a Christian form by a father of the Christian Church. The hero of it has been entered in the Roman calendar and is ordered to be worshipped as a saint on every 27th of November, under the title of St Josaphat. How this came about has been told by Professor Max Müller in his paper on the Migration of Fables in the "Contemporary Review" for July, 1870."

little how inconsistent the Buddhism of one country or of one age may be with that of another; what we have to do is to estimate its effects.

No religion has ever shewn itself so plastic as that of Buddha, not only chameleon-like, taking its hue from its surroundings, but promulgating at different times doctrines contradictory and self-destructive. Beginning as a philosophy of self-discipline it developed into a religious cult. At the outset professing atheism pure and simple; in the end it brought forth a pantheon of gods; and most wonderful of all, raised the denier of God's existence to the throne of the Supreme. After such changes in doctrine it is hardly surprising that a system which preferred poverty to riches, and deserts to cities, should in later times seize the revenue of States and place its mendicant friars on the throne of kings. The controversialist, who has to confront Buddhism as an opposing force, may make the most of its contradictions and errors, but for ourselves, on the present occasion, we have only to enquire whether or not Buddhism, under any or all of its phases, in this country, has done good or evil.

In the present it may even be an obstruction, but that does not prove that its past influence has been otherwise than beneficent. The Western farmer, when he first breaks up his prairie lands, finds his plough impeded at every step by the strong roots of wild grasses, but he knows that it was those grasses, growing up year after year through centuries, that accumulated the rich loam in which he plants his corn.

Let us analyze the mental soil of China and find what elements Buddhism has contributed to make it ready for the higher cultivation of our Christian epoch.

The fundamental requisites of all religious teaching are two, viz.:—

1st. A belief in God, *i.e.*, in some effective method of divine government.

2nd. A belief in the immortality of the soul, *i.e.*, in a future state of being, whose condition is determined by our conduct in the present life.

These cardinal doctrines we find accepted everywhere in China. There are, it is true, those who deny them; but such are Confucianists, not Buddhists; and I do not hesitate to affirm that for the general prevalence of both, China is mainly indebted to the agency of Buddhism. When in the first century of our era the missionaries from India arrived in this country, in what condition did they find the mind of the people with reference to these two great questions?

They found a Supreme God recognized in the books, but practically withdrawn from the homage of the masses, because he was considered as too exalted to be approached by anyone except the lord of the empire. The people took refuge in the worship of natural objects and of human heroes; not one of all their deities taking any strong hold on their affections, or entering deeply into their spiritual life.

In regard to the hope of a future existence the state of things was not better. The worship of ancestors maintained a shadowy faith in something like ghosts, but it seldom amounted to a potent conviction. The absence of such a conviction showed itself in the eagerness with which men laid hold on the faint hope held out by Taoist alchemy,—that some medicine might be discovered which would vanquish death. The few enthusiasts seen on mountain tops, seeking for the *elixir vitae*, and stretching their hands and eyes towards heaven, were they not rather touching proofs of a universal want, than evidences of any well-grounded faith?

In fact it was the deep consciousness of a want in both respects that rendered the introduction of Buddhism so easy. It found an "aching void" in the human heart, and it filled it with such poor materials as it possessed.

Let us see how it filled the void made by the want of a knowledge of God. Instead of their gods of the hills and streams, it brought to the Chinese a portion of the Hindu pantheon; and instead of their materialistic conceptions, it raised them to a belief in the powers of a spiritual universe infinitely more grand than this visible world. In that universe Buddhas and Bodisatwas held sway, not limited to any hill or city but extending to all places where their devout worshipper called for succour. Buddha, though in theory already passed into the blessedness of an unconscious Nirvana, was popularly held to be the real lord of the universe. Divinities of the next grade, called Bodisatwas, were believed to have the forces of nature at command and to be actively engaged in the work of blessing mankind.

The superiority of these Buddhist divinities over those which they displaced, consists chiefly in the fact that they possess a moral character. By virtue they have risen in the scale of being in a progression, bounded only by that sublime height on which Buddha sits wrapped in solitary contemplation. Their human kindness rendered them attractive, and the most popular of all is the Goddess of Mercy, of whom it is said that she declined to enter the bliss of Nirvana and preferred to hover on the confines of this world of suffering, in order that she might hear the prayers of men and bring

succour to their afflictions. What wonder this attribute of divine compassion should win all hearts?

To make it more effective, the Buddhists of China, taking as I have no doubt, a hint from the homage paid to the mother of our Lord, have clothed it with the beauty and tenderness of woman. Kwan-yin, who holds in her arms an infant child, and who stretches a thousand hands to help the needy, is the favourite object of Chinese devotion. She is called briefly *Pu'sah*, and in most parts of the empire that term is employed to express the idea of a vigilant and merciful providence. *K'ao Pu'sah Ch'i-fan*, means, "the food we eat comes from God." Missionaries in their talks to the people sometimes begin with this admission, employing for God the accepted term, however objectionable in its origin, in order to lead the people to higher views and a purer faith. Providence is also commonly ascribed to Buddha. The reigning Emperor is so called as representing the providence of the Supreme Deity. The "blessing" and "protection" of Buddha are phrases in familiar use. In a set of verses, to which I shall have occasion to refer again, the abbot of a monastery in the Western Hills ascribes the fruits of the earth to the goodness of Buddha. The verses read:—

"The production of a grain of rice is as great a work as the creation of a mountain;

Had it not been for the power of Buddha where should we have found our food?
If we sincerely remember how near to us is Buddha, then we may dare to accept the nourishment that heaven and earth afford."

Our question relates to Buddhism in China, but it may not be out of place to indicate that a similar transformation of the original conception of Buddha has taken place in other countries, especially in those that belong to the Northern school. In Japan, Amitaba is endowed with the attributes of preserver and redeemer. In Mongolia the same is true of Borhan (a name which I take to be derived from Buddha and Arhan), and missionary translators have not hesitated to accept it as a fitting expression for God in the rendering of our Holy Scriptures. In Nepaul, Adi-Buddha is adored as the supreme and living god. A hymn which I translate from the French* (which in turn is taken from a translation by Hodgson) addresses him thus:—

1 "In the beginning there was nothing; all was emptiness, and the five elements had no existence.

Then Adi-Buddha revealed himself under the form of a flame of light.

2.....He is the great Buddha who exists of himself.

3 All things that exist in the three worlds have their cause in him; he it is who sustains their being.

From him, and out of his profound meditation, the universe has sprung into life.

4.....He is the combination of all perfections; the infinite one who has neither bodily members nor passions!

* Tou du monde Voyage au Nepal, 1888.

All things are his image, yet he has no image.
 The delight of Adi-Buddha is to make happy all sentient creatures.
 He tenderly loves those who serve him;
 His majesty fills the heart with terror;
 He is the consoler of those who suffer."

Who will deny that this is a noble psalm of praise; that the sublime ascriptions which it contains are worthy to be laid as an offering at the feet of Jehovah! The only error in it, so far as I can perceive, is that it is addressed to Adi-Buddha, a rather serious defect you will say, as that honor is given to another which is due to God alone. I shall not at present go into the refinements of metaphysics and reply that it matters little by what name God may be called, provided that which is predicated of him be agreeable to truth. Nor shall I assert—what Pope appears to imply—that the same divine being under different names is

"In every age
 In every clime adored,
 By saint, by savage, and by sage,
 Jehovah, Jove or Lord."

But I will say that a people who have derived these ideas from the teachings of Buddhism do appear to be in a state of comparative readiness for the message of an apostle of the true faith, proclaiming, "Him whom ye ignorantly worship, declare I unto you."

Let us see if the same kind of preparation is to be discovered in the notions entertained in regard to the soul.

In China, prior to the arrival of Buddhism, there existed on this subject, as we have said, a melancholy void.

The school of Confucius offered to the longing anxious heart the idea of a shadowy existence, accompanied by a recommendation to be perfectly indifferent to it. Its teaching was essentially that of the Sadducee, who said, "There is no resurrection, neither angel nor spirit."

The school of Tao taught that the soul is a material essence, capable of being concentrated by discipline, as the diamond is condensed by fiery forces, and that it may thus be rendered indestructible. To this state few, very few could hope to attain, and the masses of mankind were given over to despair. When both schools had failed to throw their light beyond the grave, Buddhism came in like an evangel of hope, teaching that immortality is man's inalienable inheritance, and not the inheritance of man only, but of every sentient creature; that all are connected by the links of an endless chain, moving onward in unceasing procession, either in an ascending or descending scale; that the reality of the next stage of being is more certain than the existence of the material objects by which we are surrounded; that the soul is an immaterial essence which the

transformations of matter have no power to destroy; and finally, that the weal or woe of the future life depends on the conduct of each individual during this present state of probation.

How thoroughly this teaching has permeated the Chinese mind may be inferred from the fact that it is set forth in its pure Buddhistic garb in one of the most popular text-books employed for instruction in the primary schools of Peking. I refer to the 六言雜字 (Lu-yen-tsa-tse.) It says: "The glory and happiness of the present life are fruits that spring from seeds planted in a former state. If the present life is hungry, cold and bitter, the fountain of evil is to be traced to the sins of a former state of existence."

The materializing views of Taoism are condemned (to quote only one example) in the following verses from another book (觀音濟度本願真經):—

"Ye who study the doctrine of Tao,
And strive to prepare the elixir of immortality
Do you not reflect that the elements of immortality are within you?
Do you not know that the elixir of life is within you?
For soul and spirit they are the root and fountain."

In the same book there are verses which represent a princess as announcing her resolution to adopt a religious life, and with many tears exhorting her parents to do the same. She says:—

"If a man live to a hundred years, his life is as a dream;
Glory and wealth pass away like a flash of gunpowder.
I beg my father and mother to give themselves to works of piety;
To worship Buddha, to read the holy books, and move the heart of Heaven.
To store up good works; to confirm your own virtues;
And escape from a sea of bitterness; a world of dust and turmoil.
Owing to your good deeds in a former state, you now possess the hills and rivers.
If standing on your present height, you still strive upward,
Praying the gods to write your names on the roll of the purple mansion,
You may come to enjoy the blessedness of heaven and rise above the estate of men."

The book from which these last passages are taken is a metrical biography of the Goddess of Mercy.

I have not gone into the recondite lore of great libraries, but drawn my proofs from manuals of the family and of the common school, in order to show what doctrines are actually in possession of the popular mind. That they teach the supreme importance of a life to come, there is no denying. Their best views are vitiated by mixture with the errors of metempsychosis, but is not this so far a preparation for receiving a better hope from Him who "brought life and immortality to light?"

Having thus pointed out the service which Buddhism has rendered, by conferring on the Chinese the blessing of a stronger faith in the two doctrines that lie at the root of all religion, let us next inquire into its influence in bringing about those states of mind which are described as the Christian graces. For want of time

I purposely refrain from going into an examination of the Buddhist decalogue, or in any other way entering into a general comparison of Buddhist and Christian ethics. The side of ethics with which we have to do at present is that which looks heavenward, *i.e.*, religion in its practical aspect.

Our Christian ethics in their religious bearings are beautifully summarized by the Apostle Paul in the three graces of "Faith, Hope and Charity." Has Buddhism anything answering to these? If it has, it differs in that respect from all other pagan religions. In the old religions of Greece and Rome, the things signified were so utterly unknown that these three words acquired a new signification in passing into Christian use. As for the early religions of this country, they have nothing to show under any of the three rubrics, neither Faith, nor Hope, nor Charity in a religious sense. Is it not then claiming for Buddhism a great approximation to our divine system to assert that it possesses all three? To make this apparent let us take them up in order.

The faith which figures so conspicuously in Buddhism, might be defined as in the Epistle to the Hebrews, as "the substance of things hoped for, the evidence of things not seen." It keeps in view the realities of the unseen world, and supplies the place of light and of reason too, to no small extent. The place assigned to it, is, as with us, at the head of the list. In a publication by a learned priest of Ningpo it is called "the mother of virtues" (信爲功德母).

Our abbot of the Western hills gives it an equally exalted position, and like St. James, he connects it with "works" as proof of its genuineness. He says, "To be a Buddhist, faith has always been considered the first requisite; but faith without works is vain." (爲僧原來信當先有信無行是枉然).

This is almost a literal rendering of the declaration of St. James that "faith without works is dead." Can anything show more clearly than this antithesis that the word is used in a sense identical with its Christian usage?

From this peculiar prominence of the grace of faith, it almost follows as a matter of course that the adherents of the faith should be called "believers." We are not therefore surprised to find the term 信士 in general use. 善男信女, honest men and believing women, is a frequent phrase, which tells its own story as to the proportion of believers in the two sexes.

Hope is a grace which Buddhism makes prominent without having a word for it. Of the emphasis which it lays on the hope of immortality, I have already spoken in treating of that cardinal doctrine. Hope implies the expectation of some kind of gain or

benefit. Now the constant endeavour of the devout Buddhist, is it not to secure the rewards of the life to come by working and suffering in this present world? In Chinese Buddhism that which kindles hope and quickens effort in the highest degree, is it not the prospect of entrance into the happy land, 極樂世界; the pure or sinless land, 淨土; the 西天 or paradise of the West? This is the Buddhist's hope of heaven.

On the place of charity in the Buddhist scheme I need not dilate. Love to being in the broadest sense is enjoined by precept; it was exemplified in the life of the founder, and it finds expression in every phase of Buddhist religious life. 慈悲, compassion, is the form which it chiefly takes. The loftier form of adoring love for divine perfection, as in our Christian system, is less frequent, but not wholly wanting. Is it not charity to men that our abbot expresses, when he says, "My desire is to pluck every creature that is endowed with feeling out of this sea of misery?" And is it not something very like to love to God, when he says, "In your walks meditate on Buddha; call to mind his refulgent person; at every step pronounce his name, and beware that you deceive not your own heart?" It follows from what we have seen, that Buddhism must have made an immense addition to the religious vocabulary of the Chinese people. For the jargon of its Sanskrit prayers, and for a multitude of theological terms, imported bodily from India, I have no word of praise or apology; but within the domain of pure Chinese, it is safe to affirm that Buddhism has enriched the language, as it has enlarged the sphere of popular thought.

It has given the Chinese such ideas as they possess of heaven and hell; and of spiritual beings rising in a hierarchy above man; or sinking in moral turpitude below man. It has given them all their familiar terms relating to sin, to good works, to faith, to repentance; and most important of all, a righteous retribution, which includes the awards of a future life.

Not one of these words or phrases conveys to the Chinese the exact idea required by the teachings of Christianity, yet as a matter of fact, the first teachers of Christianity, on coming to this country, seized on these terms as so much material made ready to their hand, sprinkling them with holy water, and consecrating them to a new use.

Matteo Ricci soon renounced the Buddhist garb, but no missionary, Papal or Protestant, has ever abandoned the Buddhist terminology.

Half the churches in Rome are built of stones taken from the temples of Paganism, and some of them, such as the Pantheon and

the Ara Coeli, continue to be known by their old names. So half the doctrines of Christianity are introduced to the Chinese in a dress borrowed from Buddhism. It could not be otherwise, and this fact, taken alone, appears almost decisive in favour of the affirmative side of the question under discussion.

If the eloquent Saurin is right in asserting that God's purpose in bringing Judea under the domination of Greece was to provide a more perfect vehicle for the revelations of the new dispensation, is it going too far to suggest that Buddhism has had a similar mission? Has it not in this country prepared a language for the communication of divine truth? * Has it not also prepared the mind of the people to receive it, by importing a stock of spiritual ideas, and by cultivating their spiritual sense?

But however sympathetic may be our mental attitude in regard to it we must admit that its mission is fulfilled, and that for the future the highest service it can render will be to supply a native stock on which to graft the vine of Christ. By giving the Chinese an example of a foreign creed winning its way and holding its ground in spite of opposition, it has prepared them to expect a repetition of the phenomenon. As Buddhists they are taught to believe that their present form of faith is not final, and to look for a fuller manifestation in an age of higher light. The magistrates very generally look on Christianity as a species of Buddhism, and will not this prepare both them and the people more readily to accept Christianity as the fulfilment of their expectation?

Postscript.—In the discussion that followed the reading of this paper, a doubt was expressed whether in point of fact missionaries had found their converts prepared in the school of Buddhism.

A typical case is given in detail by Dr. Edkins in his work on Chinese Buddhism, pp. 366 et seq.

The present writer has found such preparation to be a fact in several instances.

* The following are some of the Buddhistic terms and phrases which occur most frequently in Christian books:—

天堂
地獄
冤鬼
靈魂
來生
重生
投胎
降生
超度
苦海

彼岸
孽障
悔罪
皈依
婆心
念經
講經
大觀
歡喜
慈悲
紅塵
大地

Tobacco.

BY REV. JAS. GILMOUR.

LAST year a paper of mine on Tobacco, Whisky and Opium appeared in the *Recorder*. Since then I have heard a good deal from friends privately on the subject. For whisky and opium few have anything to say, but most are far from being convinced of the evil of tobacco, and think it is too unimportant a subject for discussion even. Some few have gone on to say they think tobacco in some cases beneficial. Beneficial or no, they maintain that men must have and will have some pleasurable indulgence, and that it is no use fighting against tobacco. One friend writes me very earnestly against letting the use of drinks or smokes have anything to do with a man's relation to the kingdom of God, and some have asked me on what authority I shut a man out from heaven because he smokes tobacco? It is evident that a few more words are needed on the tobacco question.

I.—*Its enormous use in this district.*—Foreigners generally have little conception of the extent to which tobacco is used. Adult males, with very few exceptions, all smoke. Adult females, as a rule, smoke, but the proportion of non-smoking women is somewhat larger than that of non-smoking men. How would the smoking foreigner like to see his mother, his wife, his sisters and his daughters all keep him company, sucking away at pipes, and expectorating as freely as he does? Would not this help to cure him of smoking? In this case he might not consider the tobacco question quite so unimportant as he now does, when its use is confined to his own lordly privileged self. Yet the Chinese position is quite consistent and logical, viz., if it is good for the man, it is good for the woman; if it is wrong in the woman, it is wrong in the man. Let there be fair play on both sides of the house.

But the point in question is not so much this, as the quantity used, and the female use of tobacco increases the aggregate consumption of it very largely.

I am willing to believe that this district, Ch'eng Te Fu, Eastern Mongolia, indulges more in tobacco than do other districts; but anywhere in China let a man go about with his eyes open and he cannot fail to see the large trade done in pipe mouths, pipe heads and pipe shanks. In Ch'ao Yang alone, at the annual fair the number of glass, stone and brass pipe mouths sold is enormous; pipe shanks come in mule loads, and all the year round there are tradesmen who make their living by making and mending pipe heads, or as they here call them "pipe pots." The

pipe, however, is a comparatively small affair. The main expense in smoking is the tobacco itself. Its cultivation takes up much good land, and thus by limiting the produce of grain increases the price of food. Its manufacture, namely drying, is quite an important branch of industry in autumn. Ropes are made from a special kind of grass for hanging it, spaces of ground are cleared in the fields, and stretching frames set up to which the ropes are attached.

Important as is the local tobacco interest, that which is locally produced is only a very small part of the whole. Great quantities are imported from the eastward, and all, whether local or imported has to be paid for.

II.—*Tobacco is expensive.*—Compared with food, clothing and the rate of wages, tobacco in China is anything but cheap. There is no special tax on tobacco, but even without a tax tobacco is dear. The Chinese pipe bowl, or "pot" is small, and the quantity used at any one time is not large, but a man or woman's tobacco bill soon runs up. From observation, too, I am inclined to believe that one third, more even, perhaps nearly one half of the tobacco used, is paid for by people so poor that they can ill afford it; very many of them having, in consequence, to go short of food and clothing. Foreigners unacquainted with the extent to which poverty is prevalent among the mass of Chinese people, are apt to lose sight of this aspect of the case, but it is a very painful aspect of the case, and a very crying evil. As a rule, foreigners who cannot afford it don't smoke, but Chinamen and Chinawomen smoke whether they can afford it or not. Surrounded by a crowd of men, hungry and half clad, eagerly asking how they are to be fed and clothed, it is only right and honest of the missionary to tell them to begin mending matters by putting away the tobacco, pipe and pouch, with which nine-tenths of them are supplied. As a rule, too, the hearers themselves acknowledge the justness of the remark, and run on unsolicited to sum up the cost of the indulgence for a year.

III.—*Tobacco is useless.*—It is quite wonderful how unanimous the Chinese are in admitting this. In asking many hundreds of men annually what use they found tobacco to be I can remember only three or so who made any attempt at a defence of it. Everyone joins in saying it is no use at all; only having acquired the habit it is difficult to get rid of. Not only so but in most cases the crowd, if there is one round, laughs at the idea of it being *possible* that tobacco has really a use. On this score there is no trouble in dealing with the Chinese out here in the North-east. In indulging in it they do not try to persuade themselves they get any good from it. They have simply followed a multitude in a practice which is

pleasant but useless. They have gone into the habit gradually and in an entire absence of thought about its being useful or not.

IV.—*Tobacco is harmful.*—The Chinese, most of them, in smoking, expectorate freely. Apart altogether from the repulsive dirtiness of this spitting abomination, comes the serious question, does not the parting with saliva to such an extent as is common among smokers, have an injurious effect on the health. Point this out to a Chinaman and he at once admits more earnestly than a foreigner even, that saliva is a precious element in the bodily economy, and that in spitting it out he is throwing away one of the constituents of life. This is true in all cases of smoking; how injurious it must be to the juvenile smokers who abound in China.

It must be remembered, too, that in Chinese smoking we have to deal not merely with moderate smoking, but with smoking to excess. There are moderate smokers in China, but a very great proportion of smokers here put no restraint upon themselves and are resorting to it continually.

From early morning till late at night the pipe is always near at hand, and in wonderfully frequent use. Apologists for tobacco talk about a pipe after meals, &c., but your regular Chinese smoker does not confine himself to that. Meals or no meals he must have his pipe: He has it the last thing on going to bed at night, and you may see him in the early morning, his clothes just thrown around him, opening his door in the grey dawn, his pipe already in his mouth.

V.—*Smoking tends to indolence and laziness.*—When a man sits down to rest a little and does nothing, he knows he is doing nothing, and soon sets to work again. When he sits down with his pipe, he does not feel the inaction, and is apt to sit much too long. Especially is this the case when there are two or three in company. It is safe to say that even lazy men would find it hard to quietly remain doing absolutely nothing for the periods of time during which they can sit and smoke and not feel the inaction irksome.

VI.—*Smoking is, to a Chinaman, demoralizing.*—He knows that in smoking he is not following his higher instincts. In smoking he is degrading himself in his own eyes. He respects the man who does not smoke, and would respect himself more highly if he did not smoke. He knows to do right but does it not, and thus offends his conscience. This is a statement which foreigners, especially the smoking foreigner, may be inclined to disbelieve. The foreigner should remember, though, that the Chinaman has been born and lived in a place where he sees tobacco grown, that all his life he has been surrounded by multitudes struggling for bread, and going hungry because they could not get enough to eat, and that the

Chinaman knows and feels that the tobacco trade and use adds in many ways to the difficulty of procuring the necessities of life.

VII.—*To give up smoking acts as a first stepping stone to reformation in more important points.*—Some friends are indignant at the idea of what they call shutting the gate of heaven against a man because he smokes. Other friends fear that a reformed Chinaman will trust to his self-denial rather than to Christ for salvation. The indignation of the one class, and the fear of the other, is uncalled for. In any old established Church or mission, it would be unwise to make this a condition of membership. A voluntary society in the Church would be the right thing there, but in starting a new cause, in a new field, to insist on non-smoking does not seem a hardship. It seems a help rather to the man himself, and I have met a number of heathen, men who though friendly wont become Christians, who tell me that they have given up tobacco. I don't think asking them to abandon tobacco keeps one man from Christ. Last year a young man complained of the hardship of non-smoking. He was a candidate. Hearing him say so it seemed as if this might be a stumbling stone after all to some. The man did not eventually join Christianity, but went off and joined a sect. It could not be the demand to give up tobacco which sent him away, because non-smoking is a *sine quâ non* of membership in the sect which he has entered.

To those who say that a reformed man may trust to his reformation rather than to Christ for salvation, I say that this would apply to every wrong thing equally with tobacco. I am not at all afraid in this line. My experience and observation of Chinamen lies all the other way, namely, they are only too apt to trust Christ for salvation and neglect acts of reformation, without which their trust in Christ is vain.

VIII.—As to the world's use of tobacco and the defences made for it in increasing trade and using fertile but remote districts, bringing wealth to poor cultivators, giving employment to men, etc., etc. I believe the whole notion is an utter mistake.

Take Ch'ao Yang Hsien as an illustration. It has more mouths than it can feed, more backs than it can clothe, and yet sets apart land and men to produce tobacco! To what is it like? It is like a large family with a farm a little too small to support them all in comfort. If all the sons were industrious, and cultivated all the land for food and necessities, ends would about meet. But; is it possible to conceive such infatuation? A number of the brothers and a portion of the best of the land is set apart for the production of tobacco for their own home use! Can such a thing be conceived? The more tobacco the more the scarcity of bread and clothing, and so they send a deputation of the brothers to heaven to ask for a

larger farm or more fertility! Do you think they are likely to get it? Would not the common sense way be to knock off the superfluous tobacco and then memorialize heaven?

And what is true of Ch'ao Yang is true of the world. The human race is one large family not too well off. With industry and well doing, there would be enough for all. But large portions of the world's productive soil are set apart for providing drink and tobacco, and hosts of men are occupied in manufacturing and ministering these things which are no help to life. The consequence is dearth of necessities and comforts to large numbers, and when we come to God asking for our daily bread and practically saying our allowance is not enough, what is the answer likely to be?

Suppose a Chinaman some morning meets you. He carries in one hand a pewter whisky holder, with the other he removes a reeking pipe from his mouth. Blowing out the smoke from his lips, he makes you such a salutation as his hands, encumbered with pipe and pewter whisky holder lets him, and says "Eh man I am hard up, my wife and children are hungry, I have had no breakfast." What would you do? Could you help laughing in his whisky inflamed face? You might help him, but would you not feel inclined to advise him to part with his pipe and his pewter?

We pray "Give us this day our daily bread," and simple consistency demands that we cease to limit and waste our supply of bread by drinking and smoking.

Whisky is the greater evil of the two, by far the greater, but as far as the simple question of waste goes, whisky and tobacco belong to one and the same class, and differ only in degree. The difference in degree even is much reduced by the more extensive use of tobacco. Women don't usually drink, but, as a rule, they smoke, and thus add much to the aggregate of national waste in this direction. In the Chinese mind, too, the whole three—Opium, Whisky and Tobacco—get classed together as useless, wasteful indulgences, and when a man sets about reformation, his first and best impulse is to banish the three altogether and be done with them, and thus in this line make the reformation complete.

I am convinced, too, that the Chinese expect this of Christianity. When they hear of our bringing them a superior religion, they are surprised to find tobacco not set aside. If this expectation of theirs rested on error or a mere whim, it would be well to correct it, and not give way to it. But resting as it does on reason and common sense, it is incumbent on us to meet them on the highest plain of their low level of native forms of righteousness, and in asking them to come to Christ, to see that from whatever standpoint they come, in coming to Christianity they will be stepping upward.

*The Difficulties of Intercourse between Christian
Missionaries and Chinese Officials.*

BY THE REV. GILBERT REID.

THE bright and the dark, successes and failures, go together; and the breadth of view that sees the shadow of the clouds as well as the line of light, is the breadth that leads to truth. To count the foe may be the first step to victory; to detect the symptoms of disease may assist in applying the remedy. To acknowledge, investigate and analyze the difficulties, and to do something more than cry out with the croaker, "It's all useless; it's too hard,"—this may be the token of successful and undeniable achievement.

In the relations of the missionary with Chinese officials, if on the one hand there is a duty that exists and not to be denied, and advantages to be gained and not to be slighted, there are also difficulties that ought to be studied, and must, if possible, be overcome. These 'powers that be' and these teachers of righteousness somehow or other do not well agree. Friction, mutual misunderstanding and reciprocal non-concern, have too largely existed in the past; and the opportunity to-day for friendly and harmonious consultation is far from being a common occurrence. The doors are wellnigh closed, and if some would ask, "How may they be opened?" others should also ask, "Why are they *not* opened?"

I.—In the consideration of the difficulties that hinder the cultivation of friendly relations between the missionary and the mandarin, we will first notice those that exist with the mandarin.

(1.) First, as apparent to all, is the prejudice of mandarins against the missionary as a foreigner. In the days when Foreign Powers were neither known nor feared, the foreigner that came to this land was either proudly despised or condescendingly respected. In later times, when Foreign Powers came to threaten and bombard, or to dilly-dally and withdraw, jealousy was added to contempt, and revenge and suspicion brooded in the breast. If the foreigner has been sought, invited or complimented, it has only been to utilize him as a servant, to obtain personal benefits and to prepare the way for that glorious period when the foreigner will be needed no more. In Peking, where the great nations of the West are all officially represented, conservatism and seclusion are painfully marked, Ministers Plenipotentiary as well as others having no entrance as a rule to the homes of the great or of officials

of rank. The missionary, accompanied as he too often is by unacceptable foreign appendages, can hardly hope at once to prove himself a pleasing exception to this general rule.

(2.) A second hindrance is the prejudice against the missionary's religion. That the prejudice might in many cases be removed, is evident to all; but heretofore lines of greatest persuasion and adaptation have been only occasionally followed. Christianity, universal in its scope and preëminent in the teaching, has not yet touched the highest thought in China. Officials as high as Governors, Viceroys and Ministers of State, have a strong idea that the Church, whether Roman or Protestant, has been advanced by force and is composed of the bad. All that many of them know of Christianity is as a religion giving trouble, causing riots, resulting in law-suits and revolutionary in its aims. They see Christianity only through the blue glass of England, the green glass of America and the red glass of France. The books they generally see antagonize, dogmatize and perhaps prove, but hardly persuade. Amid ten thousand voices that cry out against the foreigner, there are ten who bespeak foreign inventions and foreign science, and only one who dares to hint that possibly Christianity has a little of truth and some good. When Chinese officials see that Christianity means China's prosperity and their own advantage, then they will assist and commend. In the language of another, "We must win China as a lover wins his bride—never offend, never force."

(3.) Still another obstacle is where the officials fear troublesome or uncongenial business. To the minds of many of them any business with missionaries is inevitably linked with trouble, and so for self-protection they resist rather than promote mutual recognition. If possible, they will never commit themselves, except to the broadest of generalities. If letters or petitions are sent them, they give no replies, unless they can frame a sentence that can mean either black or white, or, still better, if they can transfer the business to those who are irresponsible. Even when no business is mooted by the missionary, the mass of officials view it only as a polite introduction to forthcoming annoyances. Should they be able to remove all fears with regard to one foreigner, they yet dread possible complications with others. Once open the door, and more than one on the ground of precedent or the 'favored-nation' idea will speedily appear to demand similar privileges. All may be peace with a Protestant, but just then a Romanist is in trouble, and favor to one means favor to the other. All in all they deem it wise to make the excuse, "Not at home," "Not at leisure," and "Some other day, if you please."

(4.) If there are hindrances to intercourse because of public business, there are other hindrances because of no business whatever. Officials naturally ask themselves, "Why waste the time or run the risk, if nothing is to be accomplished?" When a young missionary once met a rebuff in seeking an interview with certain officials, he soon received the sage advice of two of his seniors. The one in substance said, "Probably you would be more successful, if you avoided all business," while the other said, "If you have no business on hand, you had better not try to see the officials, for you will probably fail." The counsel of these men of experience, however contradictory, is for the most part based on facts. Try to impress on the officials on the one hand that you have no business, and on the other that you have. Go in a public way, and yet have nothing that is public. Have no private schemes, and yet seek for privacy. He who understands the Chinese ingenious way of solving the riddle may in a few cases hope for success.

(5.) Lastly, a difficulty exists because of the relations of Chinese officials with the local men of influence or with one another. The higher officials think that missionaries should first see the lower officials; lower officials wait to learn the attitude of their superiors; while all dread the local gentry and *literati*. Jealousy and espionage penetrate officialdom, and the missionary, however good, is deemed a dangerous companion. When all is quiet and peaceful, intercourse may be undertaken; but if the local sentiment becomes strongly adverse, this intercourse is at once checked. The representative of an Emperor may be weaker than the people he rules. In fact to reach the officials, plans must be formed to reach the people, for they are all a part of the same chain.

II.—We now consider in the second place the difficulties that are found with the missionaries.

(1.) First, missionaries, however well-versed in the rules of good society in the West, have in general but a shallow appreciation of the rules that exist in China. If by manners be meant that which is exterior, there is certainly to a Chinese mind a noticeable deficiency. A mandarin in office desires to be respected as a man and for his office. If, however, by relations with a missionary he is not the recipient of polite behaviour and respectful address, he and the missionary are alike dishonored. Official life and forms of ceremony are inseparably united; but both receive a terrible shock, when a mandarin on going with his retinue to worship a venerable missionary is invited to take the lower seat, or when a missionary, glorying in his free ways and informal manners, goes to a yamén, riding a donkey, and in the inner hall with an uncouth garb,

crossed legs and familiar speech, addresses his Honor in the disrespectful second person. To remedy all this something more is needed than learning a prayer, distributing a tract or teaching theology. It requires special training and particular adaptability.

(2). Closely allied to this point are the difficulties of conversation. The mere niceties and compliments of Chinese address are enough to overpower a novice, while a prolonged conversation on congenial topics is a task oftentimes too great for the most experienced. Chinese officials are by no means unwilling to consider religious questions, since in all Chinese education politics, ethics and religion are blended together; but missionaries are none too skilled in adapting Christianity to the sceptical and critical. High society in the West discards religious discussion in conversation, and the application of religion to such a class is recognized as difficult. In China religious topics are not prohibited, and yet they are difficult of effective treatment. A missionary must not only be true and orthodox, but considerate and courteous. Failing to convince, he may blame the official; but the official will probably generalize more largely, and despise not only the missionary but Christianity.

(3). In addition to the difficulties that exist in the missionary's manners and capacity, are those that exist in the missionary's style and status. The missionary while appearing in his daily life abundantly supplied with money and as an educated man, also appears as one of the common people among whom he largely works. He walks the streets, he preaches in the markets, he talks familiarly with the most uncouth, and he too often dresses and acts like a strange caricature. He gains his point by gaining his convert among the unranked, and so far he illustrates a phase of Christianity. But the class to which we now refer is entirely different, and demands a greater observance of propriety. District and Prefectural Representatives of Confucianism, while having far less salaries than even the poorest missionary, are yet more careful of personal dignity and more secluded from the common people with their free familiarities; and yet even then, except in rare cases, they have no dealings with officials higher than Magistrates and Prefects. There is emphatically a discrimination in China between the ranked and unranked, official and unofficial. The missionary, whatever his position in scholarship and the Church, appears too often as one of the uncultured and unranked, only with more money. How, then, may he expect on such a basis to be friendly not only with the local authorities, but also with Viceroys and Governors? The thought to a Chinaman is ridiculous, and were it not for the innate politeness of the officials themselves, the deed would be impossible.

(4). On the other hand the style proper for such intercourse seems to many incompatible with the simplicity proper for a missionary. Nearly all missionaries in Protestantism crave equality, and discountenance distinctions. Coming to China with only a slight acquaintance with Chinese customs, they have rejected official standing, whether political or ecclesiastical, and have manfully worked on other lines essentially simple and evangelistic. To adhere to a new line of action may seem to some imprudent, and all such aspirants may expect the charge of inconsistency. Examining the matter aright, however, we will see that the Chinese distinguish the private and the public, the individual and the office, and all may be united in one. Dignity, ceremony and propriety, rather than display, wealth and assumption,—such is Chinese teaching; and with these may be united in the same individual simplicity, economy and freedom. At the best, however, there is at present a recognized difficulty.

(5). From the two points just mentioned, we shall be able to see the force of another difficulty, viz., that missionaries desirous of cultivating official acquaintance generally hold among their colleagues no representative character. A call made on an official is only private, and whether accepted or rejected seems alike unimportant. The Chinese appreciate power, but here there is only individuality. A missionary, unsupported by his Church, may be unrecognized by the mandarin. It is only Tom Dick and Harry knocking at the gates and seeking admission. Merchants and politicians do not thus act, and no more should missionaries. In a work important and yet difficult, too much support is hardly possible. If in any city of importance, one particular person, either of a society or nation, should be appointed to represent the others in official matters, this would insure greater method and harmony, would be a convenience and satisfaction to the officials, would tend to promote friendly relations, would give a recognized standing to Christianity, and by mutual acquaintance and added experience would facilitate the management of important public business. Such a theory, already recognized in the secular world and even in the Church of Rome, is difficult of realization in our thirty and more Protestant Mission Societies. There is ever looming up in the mind of many the bug-bear of something political, the fear of something futile, or the rejection of that which is not one's own.

(6). Many missionaries find also a difficulty in the danger of possible complications with other missionaries. For one to wait to do a work, till thus appointed, may mean total non-action. To use one's freedom and attempt to see an official, may mean a rebuff or

failure. Failing, others are to a certain extent implicated. Even if success be the result, there will still be abundant room for unfavorable criticism. Expressions of all kinds may be heard: "The effort did no good; no conversions were made," "It's not the missionary's proper business," "Our friend is getting secularized; he's missing his calling," and so on with every variety of expression, absurd, fictitious, sentimental and at the best only partly sensible. In fact whatever may be the reasons, contact with officials is so delicate a task that many a heart is made to tremble and hesitate for fear that others may say, "Nay."

(7). Lastly, under this head, the missionary will find that social relations with officials are oftentimes frustrated by the sudden appearance of unpleasant business. Nothing in China is so dangerous a dynamite as the purchase of property. It looks well when first handled, but it is liable to explode, and then woe unto peaceful efforts and friendly intercourse! A missionary once visited several important cities, and was unusually well treated by both people and officials; but before his next visit another missionary had appeared on the scene, looking for property, and from that time forth the storms howled and murky clouds flashed. It seems in general that so much work is to be done, so many converts to be made, so many sects to be organized, so many missionaries to be satisfied, and so much energy to be displayed, that no chance remains to promote peace and goodwill.

It was a saying of Prof. Jowett that "difficulties may surround our path, but if the difficulties be not in ourselves, they may generally be overcome." Here, then, is a task in China for the missionary and his cause; and the proper solution can come none too soon, if China is to be regenerated and Christianity accepted.

III.—It now remains to note briefly a few difficulties that concern alike the missionary and the mandarin.

(1). First, there has been largely a neglect of such intercourse in the past. Precedent in China is a cord that always binds, and as missionaries necessarily or needlessly acted in the past, missionaries must largely act to-day. That officials have misconceptions concerning missionaries is taken for granted; and the reverse may be equally true. The removal of such barriers by personal contact has seldom been attempted, and the possibilities at the beginning have not been followed to their desirable consummation. All in all, in Protestant missions, whatever the reason, the work for officials has not been prosecuted, but only touched.

(2). Secondly, the Treaties of China with Western powers on the question of audience limit the action of the missionary. The

Treaties recognize the status of Consuls as equal to that of Taotai and Prefect, and later modifications permit an occasional interview with Governors and Viceroy. For other foreigners, whether merchants, missionaries or travellers, there is no mention made of personal interview; they are classed among the people, and in the matter of communication are required to use the petition, and that only with local officials. From a Chinese point of view, therefore, all such foreigners are lower than foreign Consuls and Chinese local officials, and can hardly expect in an equal standing in a personal interview. This being the case, the form of etiquette required of the foreigner would be subservient and degrading; and the Treaties, therefore, by referring to the matter, prove a hindrance, but not a help. Foreigners are viewed as of only two classes, the foreign official and the foreign people; while the Chinese, by custom, if not by law, recognize not only these two, but also Chinese scholars, Confucian instructors and the local gentry, all demanding a conspicuous respect.

(3). Thirdly, on the question of missionary audience, no regulations have as yet been specially established. Members of the Customs' Service, Professors in Government Schools and Military Commanders are already graded according to a particular system, and regarded as possessed of a particular rank. Missionaries and merchants, however, are still classed among the populace, and the customs to be observed in personal interviews is a matter of perplexity.

(4). Fourthly, the past dependence of missionaries on Foreign Powers has tended to cut off direct relations with Chinese officials. With a protection that is extra-territorial, there comes a feeling that is anti-foreign. The way to remedy the relationship is by no means sure, and the only hope is by a change that is gradual or by an upheaval that is awful and revolutionary, and which already may be felt in the air. Personal efforts, if discreet and conciliatory, can yet do much, both for the security of the Church and the progress of China; and whatever the result or the reception of the friendly endeavor, the good intent and the true principle will in the end be manifest.

In recounting all these difficulties—sixteen in all—we do not mean to say that there are no helps, no encouragements and no successes, neither that all the difficulties exist at one time with one individual; but that in some form they ever appear, and that he who wins in this contest, as in every contest, must do it by hard fighting. When Mirabeau was met by the depressing words of his fellow counselors, he indignantly replied, "Impossible! talk not to

me of that blockhead of a word!" And so the Christian missionary, possessed of a grander faith and a brighter hope, need only do his duty and do his best to free himself of every fault, and then wait in humble confidence for the appearing of the morning. Above all it is solemnly imperative that we who dwell in this mighty empire and seek its complete redemption, should make every work radiate with the divinest of truth; should most firmly believe in the verity of the message that came from Heaven, first through prophets of old, and then "in these last days" by the majestic figure of Him who looms up above the centuries and by His pierced hand is blessing the nations; and should gratefully accept the silent transforming efficacy of the sacrifice that began from the foundation of the world, when the morning stars sang together, that was finished on the Hill Calvary, when the sun veiled his face, and that is ever leading back home to Heaven and to the Father our erring, suffering brother-men.

"Irving's Oration."

BY REV. THOMAS HATTON.

I RECENTLY received a copy of a book titled "Missionaries after the Apostolical School," by Edward Irving. The circulation of this book must have been wide, for in the "note on republication" the sender says that he has been "able to send some copies to every mission in China, India and Japan.

I have judged the book in the spirit of love not of bitterness or strife, and consider it to be a remarkable instance of the way a man may be led into error who is earnest, pious and prayerful, without knowing perhaps that he is in the wrong. To begin with I would beseech everyone who may have the book in his possession to test it on his face in secret before God, opening his Bible at I John iv. 1.

The passage of Scripture chosen by Mr. Irving as the missionary's charter (page 15) is not the text of our commission to-day. Because these men were commanded *not* to go into the way of the Gentiles, while we are to go into all the world, all nations. They were to go to "the lost sheep of the house of Israel;" we are to go to "every creature."

They were to preach, saying "The kingdom of heaven is at hand;" we are to preach the gospel, saying "Believe in the Lord Jesus Christ and thou shalt be saved."

They had details given to them about clothing, etc. Our commission leaves out those details, so that we are free to act, but

of course "not without law to Christ." And if in God's good providence the time should come when His people shall be so reduced as not to enjoy the privilege of sending us support, *then* He will be able, as He did for Elijah of old, to command ravens and widows to feed and sustain us. In the meantime we will "praise Him for all that is past, and trust Him for all that's to come."

Let us look at some of the statements of the book. The orator tells us on page 6 that the book is "the fruit of his mind and spirit," but I firmly believe it to be the fruit of a darker spirit than that of poor dear Henry Irving. He says on page 44: "As to the unevangelized parts of the earth I cannot but please *myself* with the *imagination* that there is no clime so barbarous . . . as not to possess a *gleaning of worthy spirits* to welcome these (missionary) travellers." But the Scriptures assert that "the whole world lieth in the wicked one," and supposing that that "gleaning" existed anywhere *that* would be the last place to which the missionary should go. Notice, too, where the writer got this poetical expression from, "He pleased himself with the imagination." It is terribly dangerous work to allow our imaginations to please and guide us in religious matters. The word *imagine* is generally used in Scripture to express the corrupt reasonings of men. Please to hunt up the word in your Cruden's Complete Concordance.

Passing by many passages that might be noticed, I come to a very solemn one. The writer must have been confident of his own infallibility "above what is written" to have penned it.

Page 49, speaking of the so-called missionary charter, this poor misguided man says: "Can such a document be allowed to perish? Shall any base born generation be allowed to hide it from the eye of the Church? *Accursed* be the generation that would harbour the thought. Shall any man or body of men, to answer their ends, veil it up or venture to annul it?" "*Let him be anathema maranatha.*" Now in the passage of Scripture under consideration; Jesus Christ's instructions, according to Mr. Irving, for present mission work, Jesus pronounced no such curse, yet this prophet ventured to go further than Balaam and curse those whom *God has not* cursed. The terms of our commission at present are, "Go ye into all the world and preach the gospel to every creature." Paul's gospel was, "Jesus Christ openly set forth crucified." We cannot conceive of Paul having to say "The kingdom of heaven is at hand." The kingdom was not only *at hand*, it was *come* in power. The man who can only say "The kingdom of heaven is at hand" knows nothing of the restful joy of the believer in Christ Jesus. In Galatians 1. 6-9 we read: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel;

which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." 1 Cor. xvi. 22. "If any man *love not* the *Lord Jesus* Christ (note the exact words, he does not say Christ; *there is* an Anti-Christ) let him be anathema maranatha." It remains for us to say which invocation we choose, that of Irving or that of Paul. The two gospels are not the same, one is of grace, the other of works. Give me "free grace and dying love," and then hell and earth combine in vain to do me harm, Jesus died for me.

"I would not work my soul to save,
For this my Lord hath done;
But I would work like any slave
For love to God's dear son."

The Blind in China.

WE extract the following from *The Missionary Review of the World*, as giving an interesting, and to some, doubtless, new account of Mr. Murray's work among the blind:—

Mr. Murray saw in the thronged streets hundreds of blind men, sometimes in groups or gangs of eight or ten, each one guided by another blind man in front, and the foremost guiding himself and all the others with a long stick—"the blind leading the blind." On one occasion a company of 600 blind beggars was seen waiting for a free distribution of rice! It is thought that there are half a million of blind in China, and that this very unusual proportion of blind people is traceable to small-pox, leprosy, neglected ophthalmia, uncleanly habits, and the dense smoke created in their dwellings by the dried grass with which their ovens are heated. For generations these sights have been seen in the Celestial Empire—blind beggars; hungry and unclad, beating gongs, singing songs, yelling in chorus, squeaking with flutes, or otherwise torturing the defenceless ears of bystanders until "cash" was given them simply to induce them to move on and torture somebody else.

These blind legions of China awaken a sort of pity and even reverence by their very infirmity and misery, and are addressed by title of "Teacher"—Hsien-Shêng—but the most of the adult blind are so hopelessly vile that Mr. Murray himself has never ventured into their night refuge in Peking, but seeks to isolate and educate the blind lads, beginning with them when but seven years old.

His soul was strangely drawn out in behalf of these thousands of blind children. His appeals to others in their behalf were met by the usual response, that the work already on their hands was too great to be done with the few helpers and slender means at their command. And so his only way was once more to "walk with God" in prayer for guidance and help. The Bible colporteur must himself undertake to help these sightless crowds.

Mr. Murray, before he left Scotland, had mastered Professor Melville Bell's "System of Visible Speech for the Deaf," and had found it so great a help in his Chinese studies that he had prepared a pamphlet upon it for use of foreign students. The thought flashed on his mind that this system might be modified so as to become eyes to the blind as well as ears to the deaf. He saw that the fingers of the blind must take the place of eyes, and that the first step was to reduce the *sounds* of the language to symbolic *forms*. These he made in clay and baked, and from these the blind were first taught to read. But two difficulties presented themselves: first, the system lacked simplicity, and, secondly, as the Chinese adore their written characters, they might worship these clay symbols.

While in Glasgow Mr. Murray had also studied Moon's "System of Embossed Alphabetic Symbols" and Braille's "Embossed Dots." Perhaps these might be adapted to the perplexing "tones" which make it possible for one word to mean a dozen different and absurdly contradictory things. How to bring all these linguistic mysteries within the *touch* of the blind was the problem over which William Murray thought by day and dreamed by night. One day, weary with work, he lay down for a noon nap, when, while yet awake, though with closed eyes, he saw outspread before him the whole system he has since put in available form for use, and perceived that it would enable the blind to read accurately and in a short time the Word of God. He believes that vision to have been a revelation to him from above. He made no attempt at an alphabetic system, but employed numerals. He found that instead of the ordinary 4,000 characters, a little over *one-tenth* of that number would suffice to represent the sounds of the language, viz., 408 distinct syllables. Instead of figures he uses mnemonic letters, and ingeniously contrives that not more than three syllables shall be used to represent the longest word, corresponding to units, tens, and hundreds. He found Braille's system to be more helpful than Moon's, as being fitted both for writing and musical notation.

So practicable has this method proved that a thorough acquaintance with both reading and writing may be acquired by a blind boy of average faculty in from six weeks to two months, whereas six

years of study would be required for seeing eyes to recognize the 4,000 distinct characters of the ordinary written language.

For eight long years Mr. Murray worked to perfect the system which he saw in theory in that day-vision, and it must be remembered that he could devote only odd hours not already taken up with his Bible work. His first practical test was upon "Wang," a rheumatic blind cripple, who soon learned to read for himself the blessed Word. Then a poor blind patient, who had been severely kicked by a mule, relieved the hours of suffering by studying the Murray system, and within two months even his callous fingers could *feel* the precious truth of God. Then a poor blind lad, left on a dung-hill to die, after three months' nursing was restored to health and learned to read and write. Next a blind beggar boy, an orphan taken in out of the winter's cold, within six weeks read more accurately and fluently without eyes than many do with eyes in a score of years.

Miss Constance F. Gordon-Cumming, to whose golden pen missionary literature owes so much, visiting Peking, was astonished as she stood at the door of a dark room to hear the Scriptures read by the touch by men who, not four months before, begged in the streets, half naked and half starved. And the marvel is that this Bible colporteur, this consecrated workingman, has been doing this work alone, from his slender income boarding, lodging, and clothing his poor blind pupils! He seemed to hear the Master say once more, "Give ye them to eat," and so he brought his barley loaves to Him to be blessed and multiplied, and they have strangely sufficed for others' wants as well as his own. One boy of twelve, left in his charge by an elder brother, and then left on his hands, though blind, not only rapidly learned to read and write, but became his main dependence in stereotyping and all other work, and developed such musical ability as to become the organist in the chapel of the London Mission.

The rumor of this wonderful school for blind pupils has spread far and wide, and some have come 300 miles to study the system. One pupil developed singular fitness for the ministry and was sent to Tientsin as a candidate for the work. Another has undertaken to stereotype an embossed Gospel according to Matthew, in the classical Mandarin dialect of scholars throughout the empire. The work is but at its beginning, for there must be at least eight different versions reduced to the dot system before the blind of the different provinces can find the system available to represent the various colloquial dialects. The ingenuity of Mr. Murray reminds us of Bezaleel and Aholiab, whom God by His Spirit endowed for the mechanical work of the tabernacle. He has so simplified stereotyping in connection with his method of instruction that a

Chinese lad will produce in a day more than three times as many pages as an ordinary London workman by the common method. Thus God is using the special sensitiveness of the fingers of the blind and their proverbial aptitude for music, to raise up blind readers of the Word and blind singers and players on instruments, who may make music the handmaid of evangelism. The system, as we have said, is singularly adapted to represent, not only the sounds used in speech, but in music too. The Peking pupils write out musical scores from dictation with such rapidity that an ordinary "gospel song" will be produced in a quarter of an hour. By means of embossed symbols pasted to the keys they also learn to play the piano and organ. The written score being read with one hand and the music played with the other, the student soon learns both to sing and play by note. Then these Christian songs are made a means of attracting an audience, to whom one of the blind students then addresses his exhortation, and whom he recommends to buy and study the Bible for themselves. And so a blind boy will often sell more books in a day than the authorized agent of the Bible Society.

Here we reach another link in this chain of providential purpose. We see why Mr. Murray was sent to China as a Bible colporteur. His bookselling and street preaching bring him and keep him on familiar and friendly terms with the natives and prevent his being thought a mere magician or conjurer who by some weird power turns fingers into eyes. Moreover, the superstitious respect felt for written characters and all who can read them, together with the reverence and pity toward the blind, seem to open a new and wonderful avenue of usefulness to these blind Scripture readers and singing evangelists. Mr. Murray ought to be enabled to devote at least half his time to this work of instructing the blind, and abundant means ought to be given him to multiply his schools in every part of the empire. This new development in China suggests a key that may open the doors to 150,000,000 secluded *Chinese women*. A blind woman taught to read the Scriptures may find her way to homes from which all missionaries are practically excluded. As yet popular prejudice has prevented Mr. Murray from teaching but one blind *woman*, who in a few months mastered reading, writing, and musical notation.

Mr. Murray, having often found genuine converts who had found salvation solely through reading the Word, and who sought of him Christian baptism, has been granted ordination and so returned from his visit to Scotland in 1887, empowered to do the whole work of a Christian minister, and will devote his time to the preparation of books for the use of the blind and instructing those to whom

God has denied the gift of sight. Who can foresee to what extent the Providence that raised up this man for this unique work may be pleased to use him for the evangelization of the hundreds of millions in China, transforming blind beggars into Scripture readers and teachers of others blind also, so that it shall be true in a new sense that the *blind lead the blind*, but not into the ditch? The words of Isaiah shall be fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." Isaiah xii: 16.

Shanghai Missionary Association.

THE March meeting of the Shanghai Missionary Association was held at the Deanery, when Mr. W. J. Slowan, Secretary of the Scottish National Bible Society, gave an address on his "Impressions of Bible work in China as formed during a recent tour."

The speaker, in the course of his address, stated that his Society was now 79 years old, and had been 26 years in China, having been brought here by Dr. Williamson in 1863, and that it was essentially a missionary Society, as two out of every three books circulated by the Society are sold in foreign countries.

He stated that his conviction, as formed during a recent tour in China, etc., was that Bible work must be made more directly a missionary work. They would not be so content in the future to merely circulate large numbers of Scriptures, but to deepen the lines of work, so that each copy of the Scriptures should not be distributed without earnest effort to point out and to explain its teachings.

Mistakes had also been made at home about the proportion of readers in China. Perhaps only thirteen millions could read, and of these comparatively few could read such a book as the Delegate's Version, hence the need for books in a simpler classical style as well as for colloquial and Romanized Versions.

Mr. Slowan said that he was anxious to see missionaries take a more active interest in this work. He had met some missionaries who thought colportage work beneath them, but he had not found such to occupy the first rank in the missionary army. The well-known evangelist, Dr. Somerville, said once: "If I were not a minister of the gospel I would be a Bible colporteur."

In regard to the *form* of Scriptures for circulating Mr. S. stated the requirements as being—1. More correct editions; 2. More attractive forms; 3. More freedom, not only to send out other literature along with the Bible, but also to have notes and

comments in the book itself. His society was prepared to consider the question of putting notes into the text, and the gospel of Mark, with such notes, was being prepared at Hankow with a view to gaining the sanction of the society to publish it.

In regard to the *success* of the work, Mr. S. said that his note book was full of cases of blessing through the circulation of the Scriptures in China.

In conclusion, in speaking of the spirit which should animate every Christian worker in the Master's service, he quoted the answer of a native Christian merchant in Foochow, in reply to the question, "What can the missionaries do to help on the cause more"? The answer was—1. More prayer; 2. More humility; 3. More politeness.

Mr. Muirhead, in replying to a question by Mr. Slowan as to the desirability of completing the Old Testament in easy wênli, said that such a work should not be undertaken by one man. It was too ponderous a work for one, and it was not likely to be acceptable to all. A union version was very desirable. The President, Archdeacon Moule, said that it should be remembered that colporteurs in circulating the Scriptures were enjoined to preach as well as sell, and thus the gospel message was carried over a large area. He also thought it was well to be on our guard, amidst all the discussion about notes and comments, lest we should lose faith in the divine power of the Bible itself. He quoted some exceedingly interesting cases from his own experience, where the Bible, even without note or comment, had been going on during periods of from ten to twenty years doing its work quietly in turning souls from darkness to light.

Mr. Hudson Taylor said he was deeply interested in the question of notes and comments, and he believed the word was often fruitless through lack of these. The question of Bible work was often discussed as if a mere trade question, but it was as much a missionary operation as preaching, and any real good accomplished in any branch of the Lord's work was just in proportion to the amount of Holy Ghost power in the effort.

Mr. Dyer said that while it was not wonderful that the Chinese did not understand many things in the Scriptures, seeing how many things we, with all our advantages, do not understand, yet there were plenty of cases on record where the word when searched diligently proved "able to make wise unto salvation."

He spoke of a very interesting case in Chehkiang, where a woman had learned to read a New Testament she had bought, and through reading it had been led to forsake idolatry and to love her Saviour, although for six years no missionary had been near her.

D. S. M.

The Wine Question.

THE Hebrew and Greek terms for the different kinds of wine may be found in any of the biblical cyclopædias. In the Chinese renderings, I think 酒 *chiu*, used by itself for wine, is misleading; 葡萄 *p'u t'ao*, grapes, ought to be added.

As far as the *Old Testament* is concerned, wine is known and recommended as strengthening, exhilarating and refreshing (Psalms civ. 15. Sirach xxxi-xxxii. 40, 20. Judges ix. 13. Kohel x. 19). The mosaic law favoured vine culture in every way: vineyards were not to be cultivated in the Sabbath year, and no other plants were to be sown between the vines (5. Mos. xxii. 9. Jesephus Antiqu. iv. 8, 20. Philo iii. 370); he who gathered grapes for the first time from his vineyard, was free from military service. (5. Mos. xx. 6). Total abstinence existed, its representatives were the Nazarites (4. Mos. vi. 1-20, comp. Luke i. 15). When entering the temple priests were to be like Nazarites (Lev. x. 9).

The same ideas are shown in the *New Testament*, and the use of wine was universal, so much so that Christ's favourite parables refer to the vine (Matth. vii. 16; ix. 17; xx. 1; xxi. 33; xxvi. 29. Mark xiv. 25; ii. 22; xii. 1. Luke i. 15; v. 37; xiii. 6; xx. 9. John ii. 3; xv. 1). Intemperance has always been abhorred, and St. Paul (Romans xiv. 21) shows the best way how to set an example to the stumbling brother.

The *Talmud* and the old *Midrashim*, which are so important not only for the explanation of the Old Testament, but also for the thorough understanding of the New, contain many a sentence referring to the proper use of wine. Perhaps the best legend, which might even now be applied, is the following, taken from the *Midrash Rabba*: When Noah was planting a vineyard, Satan came to him and asked what he was doing. Noah answered: Making a vineyard. Satan wanted to know what that was. Noah said: Sweet is its fruit, whether fresh or dry; it also produces wine which exhilarates the heart of man. Satan then proposed: Come, let us be partners in this vineyard. Noah consented. Satan went and brought a lamb, a lion, a pig and a monkey, which he killed one after the other, saturating the vines with the blood. Then turning to Noah he said: These are the signs of the wine's power. Innocent like a lamb we see man before he has tasted wine, but after its use we see him subjected to several changes. The moderate use of wine renders him courageous like a lion, the immoderate changes him into a swine, till he by excessive use of it becomes like a monkey (Hamburger, Realencycl. f. Bibel und Talmud, I, p. 1042.)

Οἰνοπότης.

A Christian Baba.

BY REV. J. A. B. COOK,

Singapore.

MR. TAN KONG WEE was born in Singapore of Chinese parents in 1842. He was thus a Baba. To explain this word, I cannot do better than quote the following from Vaughan's "Chinese of the Straits Settlements:"—"The term *Baba* is used by the natives of Bengal to designate the children of Europeans, and it is probable that the word was applied by the Indian convicts at Penang to Chinese children, and so came into general use. The word is given in Douglas's Hokien Dictionary as meaning a half-caste Chinese from the Straits. In the Straits, however, the term is applied to all Chinese born there, half-caste or otherwise." The term, moreover, is applied to adults as well as to children. Mr. Kong Wee's father was a gambler and pepper trader, who sent him to school at the Raffle's Institution, where he was taught English. Like all Babas he knew Malay better than Chinese, though he also knew Chinese, which some Babas do not. He left school, when sixteen, to enter a lawyer's office, where he remained until about three years ago, when he removed to Madras, for the education of his two sons. He had saved sufficient to enable him to retire and do this. The reason why he went there I will give further on.

His parents, brothers, sisters, and indeed all his relatives, were heathen. He also remained a heathen for some years after leaving school, until he came into contact with a Chinese Christian, one of the earliest converts of the London Missionary Society, which unfortunately abandoned the Straits altogether so long ago as 1847. By this Chinese Baba he was induced to cast in his lot with the Christians. He afterwards married one of his daughters, and she had much to do with the after life and usefulness of her husband. She still survives, and intends to return to Madras, until her sons complete their education there.

The whole of Mr. Kong Wee's relatives stood out against his becoming a Christian. He was afterwards on visiting terms with them, and supported his mother until the last, but he was never forgiven by them for leaving the "customs of his fathers," *i. e.*, idolatry. While in India, he often wrote urging Mrs. Cook to visit his "dearest mother" and sisters. This we tried to do, but apparently with little good result. Yet surely God will hear his prayers on their behalf. When he first became a Christian, he

once told me, though he had made a clean break with idolatry, he knew very little of the step he had taken, but by the teaching of his wife and others, by prayer, and the constant study of his Malay New Testament, he came to see "truth as it is in Jesus." He became a true disciple, and was ever found ready to speak for the Master, in his own house, at the chapels, the prison and elsewhere. He was certainly the most hearty and enthusiastic Chinaman I ever came across. So frank and outspoken. It was quite refreshing to meet with him.

He preached freely at his own charges, and gave regularly of his means to the cause of the gospel, and even when away in Madras, where he also gave, he always has his monthly subscription paid in Singapore, and when he heard of the new chapel at Bukit Timah, he sent \$25 towards the building fund. For years he and a few others went regularly, once a quarter, to the communion services, and thus helped to keep things going there after the founder of this station, Mr. Keasberry, had passed away. And it was largely owing to him and two or three others that services were maintained at the "Malay Chapel," from the time Mr. K. died until our mission took over this station also, with its much reduced congregation. We shall continue to miss him in many ways. I shall always be thankful I knew him, and learned to love him as a brother. I shall remember his pleasant, hearty manner, his readiness to take a service, or help in any way he could.

A severe liver complaint brought him back with his wife to Singapore. But it was too late to save his life. He died in February of last year, in great suffering, but "in peace."

The reason why the parents took their sons—their only surviving children—to Madras was that they might be with them there, away from the debasing influences of Chinese idolatry, and the example and practises of relatives and others. He knew too well what heathenism really was. So these loving parents wished to give their children the best training they could, under the most favourable conditions. Their hope was that both the lads might not only become earnest Christians, but also, like the father, "preachers of the gospel" to the Babas of Malaysia. I am thankful to add both boys are already members of the Church, and we hope to see them more than filling their father's place in the coming years. God grant it!

Mission Work in Korea.

BY H. B. HULBERT.

I WISH to say a word in regard to the beginning of the New Year in mission work here. There have been great differences of opinion of late in regard to the promise of continued success owing to the supposed opposition of the Government. The best refutation of any discouraging statements that have been made in regard to the check in the progress of the work here is a simple statement of the facts which are evident to everybody on the field.

To be sure a message was sent about eight months ago to the United States Legation, intimating that the Government desired the American residents of Seoul to desist from Christian teaching. No one knows exactly why that was sent, but the general belief is that certain offensive acts on the part of the French Jesuit priests had forced the Government to some action, and to be impartial they had included the Protestant missions in their summons. But that thing alone does not constitute a check. It is highly improbable that a band of missionaries settled in an open port like Seoul, knowing that they have the favor of the King and of some portion of the nobility and certainly not the ill-will of the people, knowing that such a summons, if coming from the King, was not made from any dislike to the work of evangelization but from certain reasons of expediency which required it, knowing that a momentary subsidence of open work in order to show due deference to the royal request would be all that was necessary—knowing these things, I say, it would be highly improbable that a band of noble and whole-souled men, of whom I have not the honor of being one, should lay down their arms and surrender.

Some say it is not quite honorable to take advantage of the chance that continuance of work may be winked at. But these men say, "Take every chance." And they took the risk which indeed was no risk at all, knowing as they did the total absence of any anti-Christian prejudice in the minds of the great body of the Korean people. And what has been the result? As might have been expected under the circumstances. Not two months had elapsed before the work was going on as freely and openly as ever, and from that time to this not a single remonstrance or sign of disapproval has been expressed by any single Korean. Strange this may seem, but looking at it from our standpoint there is nothing strange about it. It was simply a political measure adopted, pro-

bably, to satisfy a certain hostility among a small number of the nobility who are disaffected toward foreigners. A few Sabbaths ago I attended a native service conducted by one of the missionaries of the Presbyterian Board. The building was in full view of the street and not the slightest secrecy was attempted. The lusty singing of

"*Hana nim ka ka hi*
Do ka ka hi"
(Nearer, my God, to thee
Nearer to thee)

might be heard anywhere within three or four hundred yards, and the passers-by stood in crowds at the gate peering through the cracks and listening to the music. Any Korean could have come in and listened to the service.

A few Sabbaths since I had the pleasure of attending the native communion service and of witnessing the baptism of eleven Koreans. If this be discouraging, if it looks like taking backward steps in the work here, then we want to be discouraged and to take backward steps. One of the Methodist brethren, as he met one of the Presbyterian workers the other day, asked how many natives had been received into communion since the order came requiring them to keep quiet, and on comparing notes they found that the numbers in the native Christian church had *doubled* since that order was received. As they parted they agreed that on these terms they were willing to "keep quiet" for the next twenty-five years.

It is truly a profound question as to what extent such government restrictions should be heeded by missionaries. Of course no rule can be laid down, for there are as many different sets of conditions as there are countries; but surely here in Korea missionaries have acted boldly, decisively and well. Even were the government to take even more decided steps the results that have been achieved since the opposition was first begun would justify the missionaries in having acted as they did.

The only line of work that has been modified is the itinerant work in the country; but in Seoul the work is pressing and demands all the time and strength of the workers now on the field. A class of nine or ten men is being trained in the rudiments of theology by the Rev. H. G. Underwood, of the Presbyterian Mission; and they will eventually be sent to the country to become centres of active evangelistic work. They are learning English hymns translated into their own tongue, and are making rapid progress in mastering some of the best English and American tunes. This will prove to be a very attractive feature of their work.—*New York Independent*.

SEOUL, KOREA.

Correspondence.

A BRIEF VISIT TO THE FAMINE DISTRICT IN WESTERN SHANLUNG.

IN accordance with your expressed wish, I gladly send a few details respecting my trip West, in company with Dr. Neal and Mr. Chalfant, of the American Presbyterian Mission.

At starting, I had hoped I might find things brighter and better than they actually were, but on looking round carefully and critically I came to the conclusion that the famine "this way," at any rate, was "no myth," but a sad and awful fact. I fear also, that, beyond the circles so well worked by the American Presbyterian and English Baptist brethren there is a fearful state of suffering if one may judge from the petitions coming in daily and the verbal reports made by the village elders who come pleading with tears for just a visit of inspection only. But in nearly every case the reply had to be given, "You are too far away for us at present to do anything for you." Such deputations arriving day after day is terribly saddening, and wears out the brethren perhaps more than anything beside.

We first sighted the actual distress, some distance from Wei-hsien, at a place across the river called Sheng-kia-tao-k'eo. Here (at the time of our visit), Dr. Hunter was working. We found him very happy in being able to relieve 10,000 persons, and he bade me earnestly plead for further help, so that in the general enrollment of their various districts, the brethren collectively might be able to relieve 100,000. Since my return I am

rejoiced to know this will be accomplished, and right glad will the brave workers be to have the additional supply of silver to hand. The two villages which were enrolled by Dr. Hunter, Mr. Chalfant and myself, give a *fair idea* of the general state of things. In the first of these, Li-kia-tao-k'eo, out of nearly 200 miserable homes we only found four or six had any vestige of GRAIN, and this supply we found only sufficient for about a week's consumption. Here we enrolled (after most careful inspection of actual need) some 480 souls, leaving out nearly as many more because other villages were crying bitterly for relief. Some of these cases, yea, I might say nearly all in fact, were literally starving, and what touched me most was the hideous grin of satisfaction seen on their pinched faces when they saw us lift the various covers of their few vessels and find only the coarse unwholesome famine food. Their looks seemed to say, "Can't you now believe us, for you have found nothing for your searching"? Could the *Famine Committees* have such a group photographed I venture to think the whole question would be far better understood.

In the second village, Wang-kia-tao-k'eo, which we visited on the Monday, we found still greater suffering. Out of some 250 homes searched and inspected, only eight had any grain. It was a wretched damp day, and in sad harmony with the surrounding misery. Up to our very ankles in liquid slush and filth, we walked from house to house. We found the women and children

huddled together upon their k'angs, and the older people lying near them, groaning in the last stage of starvation. In many instances, the room being so dark and unwholesome, we were obliged to get the stronger ones to come out to the door ways, so that we might see and know their state; and with sad hearts did we send them back with the promise to relieve *four out of eight, six out of nine*, and so on. At the conclusion of our hard day's toil we found nearly 700 on our list, all of whom would have perished probably had not help been forthcoming.

And now a word about the district around Yang-kia-fang-tsi, worked by our devoted brother and sister, Mr. and Mrs. Laughlin. I saw here a great deal of distress. Right away from Pi-si-k'o, their present head quarters, to Loh-an city, some 65 *li* distant, it is one vast field of misery. To see it in all its horror one has to visit the homes, otherwise only a superficial view of things will be the result. Perhaps I cannot do better than give an extract from a letter I received from Mrs. Laughlin a week or so ago with reference to their work. After referring to our seeing them off on the Sunday morning from Pi-si-k'o, she continues: "I felt very worried that morning about my poor people. I knew that they could not get roots to eat, with the snow on the ground, and I feared they might starve. I was right glad that I went out. I did not return until Tuesday, because it was so stormy, and I found the need so great. It was very cold, and I found that one of my sick ones had died, and another member of the same family was in a dying state. At the

next house I found the woman and one child on a little bed spread on the floor, raised by two or three bricks a little from the ground, and the man in wretched rags was tending a year old baby. They had *nothing* at all to eat, and *no fuel* and the woman was seriously ill. I was glad that I did not sit comfortably at home that day by the fire. I also found two other women, both old and sick, wasted to skeletons, and with scarcely enough covers to keep out the pinching cold. In one of the houses there were also some starved sick-looking little ones. In both these houses there was not a bite of any kind of food."

Such an extract is more than sufficient, I imagine, to convince the donors in China and at home that the famine here is no myth. May the rich blessing of God follow the relief of such suffering and lead the thousands of Chinese to know that the God of Heaven even "Our God" is the great donor in the present crisis.

In conclusion, allow me to add that I think the plan upon which our brethren are working is in every point admirable, and the starving thousands all around are full of deepest gratitude for such *systematic* distribution.

Scores of villages are, as yet, however, untouched. Both Mr. Laughlin and Dr. Hunter have hundreds of petitions, representing as many villages to which they cannot possibly go. Added to this, the terrible outlook of "famine fever" will soon be upon them. Dr. and Mrs. Neal, with others, have nobly offered to stay and cope with this terrible crisis.

I am sure I need not urge the missionary workers in China and elsewhere to surround these friends with prayer. To pay a *passing visit*, such as mine, is one thing; to *stay on* in the midst of such poverty, starvation and sickness is quite another.

Yours sincerely,

JOHN A. STOOKE,
China Inland Mission, Chefoo.

DEAR SIR:—Dr. Talmage, in criticizing Dr. Williamson's 'Missionary Organization,' does not believe that the ecclesiastical divisions of the missionaries make any such impression on the Chinese as Dr. Williamson thinks.

Though I fully agree with Dr. Talmage that Dr. W. has greatly overstated the practical evils of Denominationalism in China, it seems not to me that our differences of this kind are 'too insignificant to make the heathen ever think of using them as arguments against Christianity.' The ecclesiastical divisions of the missionaries may well be a spectacle to thoughtful Chinamen. Dr. W. makes them say, 'Agree among yourselves, and then we may listen to you.' Now the very same words *have been uttered* by a high Chinese diplomat (Tseng Kwo-fan), 15 years ago, and there may be *more* such 'thoughtful Chinamen,' as we think, who narrowly watch and criticize the denominational rivalries and petty jealousies amongst missionaries.

It is pleasant to read Dr. T.'s illustration of the real unity among the workers at Amoy. 'In such a case outward differences only act as a foil to set off the essential unity.' God grant to us, the representatives

of different societies, *more* of this 'essential unity,' viz., the 'unity of the spirit,' that our differences may be completely overshadowed by it.

Let us strive to merge our *national* and *denominational* prejudices, and to join heart and hand in making known the good tidings of a Saviour's love to the millions of China.

It is on this ground alone that we can confidently look for the blessing of the great Head of the Church and claim the countenance and co-operation of our home Churches, whose messengers we are.

Yours truly,

A GERMAN MISSIONARY.

FUKWING, 19th March, 1889.

ANTAGONISM BETWEEN BUDDHISM AND CHRISTIANITY.

DEAR SIR:—The above is the heading of Enquirer's remarks in the December number of the *Recorder*. In reply allow me to refer him to Dr. Martin's article—"Buddhism; how far may it be considered a preparation for Christianity"—which I believe is to appear in the *Recorder*, either this month or the next. I believe the attitude he takes towards Buddhism is the only just and scriptural one, recognizing the Spirit of God, working, as Paul has it, in natural as well as Revealed Religion.

Yours very truly,

TIMOTHY RICHARD.

TIENTSIN, April 4th, 1889.

WANTED; A LADY HELPER.

DEAR SIR:—May I, through your columns, make known a pressing want? My wife and I have, as some of your readers know, opened a home in Hankow for Eurasian

girls. At present we have six children, and we expect more. A lady who came out with us from England a year ago, to help in this work, has been obliged through failure of health to leave China. We want some one to take her place. We have nothing to offer in the way of remuneration, save board and lodging, but there are not a few ladies working amongst the Chinese for love of the Lord who have private sources of income, and we think that if our wants are made known, some one of these may be able and willing to come to us. I need scarcely say that we do not wish to induce any one who has already found her proper sphere of work to leave it for this one, but it is easy to imagine how some lady missionaries or daughters of missionaries may be feeling that they have *not* found their proper sphere of work, and under such circumstances they might be glad to enter upon different work elsewhere. We want some one who is fond of children to share with Mrs. Foster the task of looking after these little ones. Much of Mrs. Foster's own time is taken up with work amongst the Chinese, and she does not want to give this up. At present the duties of our lady helper would be light, but we are anxious to extend our operations as soon as we can get assistance. Any one who joins us will have time and opportunity for studying Chinese, and for engaging in direct missionary work should she wish to do so. Either Mrs. Foster or I will be glad to give fuller information to any one who applies for it. We should do our utmost to make our fellow worker happy and comfort-

able, and we trust that she would find with us a congenial home; we know that she would find here a most important service to render to Christ. We shall be very much obliged to any one who can put us into communication with a lady likely to entertain the thought of joining us.

I am, Sir, &c.,
ARNOLD FOSTER.

LONDON MISSION,
HANKOW, 5th April, 1889.

DEAR "RECORDER":—To the Young Men's Christian Association articles that have lately appeared in your columns I would like to add another—a brief one—in the shape of an introduction of your readers to Mr. L. D. Wishard, whose early arrival in this country is expected.

My acquaintance and intimate friendship with him date from the autumn of 1875 when we became class-mates in Princeton College.

During the winter and spring of 1876 the college enjoyed a season of religious refreshing, which was followed by large results. Not only were souls saved thereby, but ministers and missionaries were made. While still in progress, daily meetings being held and many students inquiring and finding the way of salvation, ministers and laymen of experience in such solemn matters were invited from other places to assist in the work. Among these invited laborers were Messrs. Morse and McBurney, of New York city, two of the most active Y. M. C. A. officers in the United States.

Their visit—which I may say in passing, was greatly blessed—produced an interest in that organization, which soon pervaded the

college to such an extent that when, at the approach of the International Convention in the following year, the question of sending delegates from the college was broached, it was agreed upon with but little opposition.

The delegate chosen from the senior class was Mr. L. D. Wishard, who was known as not only an active Christian, but as possessing a warm regard for the organization, whose convention he was to attend, as well.

By dint of thorough and laborious correspondence a fair representation from other colleges was secured for the convention, and the first Y. M. C. A. gathering of students was at the appointed time held, with Mr. Wishard as chairman. Under his enthusiastic efforts and direction, associations began to organize in many colleges, the work soon assuming such a promising character as to decide the executive committee of the Y. M. C. A. in the United States in favor of making of the college work a special department, with a special secretary to look after it. To this important position Mr. Wishard was called. For two years he strove to do the work by correspondence chiefly, while he at the same time pursued his studies in a theological seminary. By that time, however, the work had grown too ponderous for such divided attentions, so throwing aside his theological books Mr. W. entered upon a career of intensely practical labor. He began a methodical system of college-visitation and convention-holding, which speedily resulted in the organization of associations in several hundred

American colleges and academies, all mutually connected by correspondence and periodical meetings in convention, and all pursuing the same general course of Bible study and Christian labor.

Mr. Wishard has from the first been warmly interested in foreign missions. That topic has invariably occupied a conspicuous position in the programmes and plans of work prepared for the associations under his care. Ever insisting upon periodical meetings for the regular consideration of this subject, he was no less earnest in his efforts to secure personal consecration to this important work as a life-employment.

His labors were in all respects crowned with success. Almost every American college now has its Young Men's Christian Association, in whose meetings conversions have been numbered by thousands, and many scores of pledges to the work of foreign missions been made.

To those who know him, the news of Mr. Wishard's seeking a closer personal contact with the foreign field comes not as a great surprise. After eleven years of active labor at home he has given his work there into other hands, and with his wife planned a few years' tour on mission soil, in the hope of advancing the world's evangelization by collecting the Christian students of the East into Y. M. C. A's and thus giving them a vital connection with those live organizations in the West.

He is now in Japan, whence he hopes to come early in June for a few months' visit to this country. Thence to Siam and India and so

on until he traverses all mission lands.

He comes with a strong backing of well-known Christian philanthropists in Great Britain and America.

He comes not as an innovator but aiming to do his work only through, and in full harmony with, the missionaries on the field.

Hence, whatever may be our individual views as to the value of the Y. M. C. A. in general, or of the ripeness of China for its establishment in particular, I would bespeak for Mr. Wishard a cordial welcome, a considerate hearing, and a prayer that the land of Sinim may not fail of benefit from his coming.

J. H. LAUGHLIN.

WEI HIEN, *March 23rd, 1889.*

DEAR SIR:—I have read with interest, in the *Recorder* for March, the article by Rev. F. M. Price, on *The Use of Money in Missionary Work*. The subject is treated under three heads. I can easily understand what is said under the second and third heads, but what the writer says in regard to the use of money in domestic life, leaves me in doubt as to the kind of a house he would have a missionary to the Chinese occupy. I venture, therefore, to ask a few questions, hoping to elicit more definite information on this point. I have been engaged in the work for twenty years, but the house which I occupy was built some years before I came on the field. It is furnished comfortably, but by no means elegantly. It is well ventilated, and is provided with an abundant supply of pure water. The living rooms are on the second

floor, and are therefore dry and healthful. This house is in a compound a mile away from a town of 20,000 inhabitants or more. Ought I to abandon this house and take one in the town? I suppose I could rent a Chinese house in almost any one of the thousands of villages in the field in which I work. But these houses are of one story, with tile or earthen floors. There are no windows, unless a slit in the wall may be called a window. To live in such a house, means to the foreigner, fever, and in a short time an end of his work. But in case I could live for years in an ordinary Chinese house, could I take a few paintings, the handwork of my sisters, to hang on the low, damp walls? Could I take the foreign books which I use daily? Could I take a lathe which is often useful in making bits of school apparatus? Could I take the type writer which makes some of my work so easy? It seems to me that all of these things would appear incongruous in a Chinese house, and would count against my influence with the people quite as much as does my present home. The money with which my house was built and furnished, and that with which its daily expenses are met, has all come from another land, and the Chinese know it. I suppose we might dispense with one or two, or perhaps with all of our three servants, but these are paid from my salary, and we keep them in order that we may give our time to direct work for the Chinese. When the cook is away for a day or two, my wife has no difficulty in providing for the table, and often says she wishes

she could do all the work of the house herself. But if she should do that, she would have to give up the school in which twenty-two bright girls are learning to do all kinds of house work, Chinese fashion, as well as learning to read, write and to understand more fully the teachings of Christ. One more question. Should we be expected to make use of Chinese food and to adopt Chinese table customs?

Mr. Price says: "If we live as simply in our private and public life as the average teacher or merchant, &c." I know not how it may be in other parts of China, but I do know that in the portion with which I am acquainted, it would be impossible for a European to live for any length of time, as does "the average teacher or merchant." A very zealous friend of foreign missions, in speaking of the apathy of the people at home, said: "What we want is more missionary graves." Whatever may be the need at home, the need in China is live men, with vigorous bodies, through which their consecrated souls can work; and to keep these men alive

and vigorous, they need a quiet restful home, to which they can retire and "rest awhile" after their tours among the people.

? ? ?

DEAR SIR:—In your notice of the death of Rev. John Stronach you credit him with having translated the New Testament into Malay. This, I think, is a mistake. The Brothers Stronach—Alexander and John—arrived at Singapore on March 5th, 1838, for *Chinese* work. Here they remained until ordered to China; John in 1844, and Alexander in 1846. The New Testament was translated into Malay by the Rev. Benj. Peach Keasberry, who worked in the same mission (L. M. S.), from 1839 till 1847, when the L. M. S. ordered all its missionaries to go to China, but he elected to remain at Singapore at his own charges, till his death about 30 years afterwards. He was the only Protestant missionary to the Malays from a British Society for many years.

Yours truly,
J. A. B. COOK.

Our Book Table.

THE GOSPEL OF MATTHEW IN FORMOSAN (Sinkang Dialect), with corresponding versions in Dutch and English; Edited from Gravius's Edition of 1661, by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Taiwanfoo. London:—Trübner & Co.

"THIS Malay Polynesian Version of St. Matthew is one of the few surviving relics of an extensive missionary movement which the Reformed Church of Holland carried on in Formosa 250 years ago; and the present edition has been prepared through the kind

permission of the University Authorities at Leyden, where the only known copy of the original work is preserved. The preface to the first edition was written by Daniel Gravius, a Protestant Pastor, who laboured at Aardenburg in 1644; then, at Batavia; and afterwards for four years among the native tribes in that part of the Island of Formosa which formed a Colonial possession of the Dutch East India Company." So says the preface.

The book is an interesting volume; as showing the early efforts of Protestant Missionaries to give the people among whom they laboured, a translation of the Word of God in their own tongue. In his preface to the original edition, Gravius refers to the fact that manuscript translations had been circulated among the congregations with good effect. It is probably the case that none of the printed copies ever reached Formosa, as the Dutch were driven from the Island by Koxinga, about the time it was going through the press.

The original title page which is given, speaks of the work as a translation of the Four Gospels. The present edition is a reproduction of the copy in the University at Leyden. It contains the original preface by Gravius, with an English translation, and the black-letter Dutch and Romanized Formosan in parallel columns, with the English text at the bottom of the page. The paper, as well as the type and arrangement, is an imitation of the original edition.

THERE lie before us the Annual Reports of the Chinese Religious Tract Society, in English and Chinese, each containing a catalogue of the books and publications of the Society, and both gotten up in very good style.

The finances of the Society seem to be in a flourishing condition, and the number and variety of publications is constantly increasing. Nearly all our readers are familiar with the *Child's Paper* and *Illustrated News*, so that we need not refer to them except to say that the illustrations which many of them contain are very attractive, and every way worthy of a far wider circulation than they now have.

DR. C. W. MATEER is preparing a course of Lessons in Mandarin, which he expects to have printed during the coming summer. The title is to be—"A Full Course of Mandarin Lessons based on Idiom." Many will hail this announcement with pleasure, knowing Dr. Mateer's attainments in the language, and the time and pains he has spent upon this work in order to make it as complete as possible.

UNDER the title of "The Street Chapel Pulpit" the Presbyterian Mission Press will soon issue (in Mandarin) a volume of 200 sermons for the heathen, by Rev. H.C. DuBose.

DR. MARTIN'S Natural Philosophy in Chinese.—Of late so many inquiries have been made for this work, that we think it necessary to state that a new edition is in press at Peking, ordered expressly for the use of the Emperor. In the autumn copies will be sent to Shanghai.

Editorial Notes and Missionary News.

THE literature of missions is indebted to Canon Taylor's attack for many grand, stirring utterances.

We doubt not but that in trying to show what a great "failure" Christian missions are, he has unwittingly been the means of demonstrating their grand successes. The pens of our readiest writers on these subjects in England and America have come to the rescue and enriched the various missionary periodicals with facts and arguments most inspiring to the missionary body* the world over. We give our readers the closing sentences of one of these articles—"The Vindication of Missions"—which appears in the February number of *The Missionary Review of the World*:—

We seriously apprehend that in this noisy assault on missions there is more flash and roar than force and fire. This gun kicks so badly that it were better to be before it than behind it. And when the smoke clears away and the effect of the assault is seen, this "distinguished clergyman" will find himself famous only for his blunders, while his inexact statements and illogical conclusions may have led many a reader, like Nathaniel, to come and see whether any good thing can come out of Nazareth, and to confess that the despised Nazarene is the Son of God and the miracle worker among the nations! These attacks, whether from nominal friend or from professed foe, are like the wild dash of the birds of the night against the crystal inclosure of that superb light that shines on the colossal statue in New York harbor: the assailants beat themselves into insensibility, while the light shines on undimmed, and the grand statue, reared on granite pedestal, stands unmoved and immovable, still guiding the watching sailor to a peaceful harbor.

THE following was intended as a footnote to Dr. Martin's article, but came too late to admit of insertion in the proper place:—

After the above was in print I met with a paper by Prof. P. David on "Buddhism and Christianity," which contains the following:

"In it (Buddhism) we have an ethical system, but no law-giver, a world without a creator, a salvation without eternal life, and a sense of evil, but no conception of pardon, atonement, reconciliation or redemption." (Non-Biblical Systems of Religion)

Of original and classic Buddhism this is strictly true; and the defects of the root affect more or less all the branches. Still it is very instructive to remark how in the popular Buddhism with which I am dealing, man's religious instincts triumph over the obstacles created by an atheistic philosophy. If I find in Buddhism a "stock in which the vine of Christ may be grafted" it certainly does not imply a very high estimate of the fitness of the stock to produce fruit without the transforming influence of grafting.

FROM the February number of *The Missionary* we take the following concerning Rev. James F. Johnson, formerly of the Southern Presbyterian Mission in Hangchow. He died December 21st, 1888, in Los Angeles, Cal., at the home of Rev. L. D. and Mrs. Chapin, who very kindly cared for him after his return to the U. S.:—Mr. Johnson was a man of deep spirituality of nature. Love and reverence not only for the person of the Saviour, but for all the Word given by Him, was one of his marked characteristics. Soon after he reached China, Bishop Moule, of the English Church Mission, writing to a friend in this country, spoke of Mr. Johnson as a

bonus Scriptuarius—a thing, he added, not common even among missionaries. Mr. Chapin, writing of his last days, says: "As long as he was able, he was a faithful student of the Greek Testament every day. He showed great familiarity with the language and contents of different portions of the Bible. When we read to him during the later days of his life he used to call for Psalms and chapters of many different books in a manner which greatly surprised me. And his remarks and comments proved how deeply he had drunk from the Divine fountain. Once he said to me in a manner which greatly impressed me, 'The Bible is a *wonderful* book, a *wonderful* book.' He feasted upon its truths continually." It need scarcely be said that the last steps of such an earthly pilgrimage, though often very wearisome, were all lighted up with joy and peace. He told the kind friends with whom he was, that never before had he had such an overwhelming sense of the goodness of God. At another time he exclaimed, "Oh, the overpowering goodness of God!" His thoughts turned much towards the joy of meeting and dwelling with Christ. A few days before his death, he said to Mrs. Chapin, "Before Christmas I shall be well and at home." Amid the trials of wasting strength, his patience had her perfect work. "I never," says Mr. Chapin, "heard a fretful, complaining or impatient word from his lips." To the end his unselfish interest in the welfare of others was marked, and his appreciation of kindness shown him was such that he seemed almost burdened with a sense of obligation. The graces of a character like this shed a fragrance in the world even after death. Others will say, as Mr. Chapin says, "The savor of his life remains with us, and his memory will be precious to the end."

THE usual quarterly meeting of the School and Text Book Series Committee was held on the 8th inst. Among other business, the editor, Mr. Fryer, reported that Mr. Whiting's *Moral Philosophy*, in two volumes, was now ready and for sale; and that Dr. Douthwaite's book on *The Eye*, was also ready, and could be had at the dépôt. He also said that Mr. Yen's work on *Mental Philosophy* was nearing completion, and would be for sale in ten days.

Since the meeting was held early copies of the *Hemispheres* of large size, chromo-lithographed by Messrs. W. and A. K. Johnston, Edinburgh, in beautiful colours, have arrived, and will be placed on sale at an early date at a very moderate price. Mr. Fryer also placed on the table the second set of his *Outline Series*, which can now also be had at the dépôt, consisting of (1) Algebra, (2) Trigonometry, (3) Calculus, (4) Mensuration, (5) Conic Sections, (6) Drawing and Mathematical Instruments, and (7) Electricity.

A. WILLIAMSON,
Hon. Secretary.

UNDER date of April 19th, Dr. Nevius writes:—"The enrollment now includes 170,000 persons. The receipts have already exceeded our highest expectations. We are very grateful and believe that God's hand is in the matter, and that under his gracious providence great good will come from this work."

REV. F. M. PRICE, of Taiku, writes in March:—"We have just opened a boys' school here and are greatly encouraged. We charge a small fee and have thus secured a good class of boys. We are expecting recruits this fall. We certainly need them—only three!—But the Lord is with us."

A FRIEND writes:—"I join in the universal regret that Dr. Gulick has had to retire, but feel sure that he would have shirked no duty that he could conscientiously fulfill."

WE learn, with much pleasure, that the University of Edinburgh has conferred the honorary degree of D.D. on our friend, the Rev. Griffith John, of Hankow. This recognition, by such a body, will give great gratification to all who know him and the value of his work. The *Recorder* begs to congratulate Dr. John, and trusts he may be long spared to adorn his new dignity.

WE reproduce the following from the *N.-C. Daily News*. It is pleasing to record such instances of the goodwill of Chinese officials. This, we are glad to say from our own experience, is not an entirely exceptional instance:—

The Shansi correspondent of the *Chinese Times* says:—The great Chinese sage wrote: "The superior man does not even for the space of a single meal act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it." The Magistrate of Lu An-fu has recently shown that he has both the qualities of coolness and virtue. During the past year, missionaries of the C.I.M. have begun work in that city and moved there with their families. For some unknown reason the people became incensed against them and determined to expel them from the city. Placards were posted up in various parts of the city, appealing to the passions of the people, and appointing a day when they should arise *en masse*, tear down and burn the foreigners' houses and drive them from the city. When the Magistrate became aware of this movement, he at once issued a proclamation and had copies of it posted

in various public places, in which he stated that the foreigners were good people, teachers of virtue, and their guests, and not only meant no harm in what they were doing, but were seeking to do the people good, and he strongly enjoined on the people to refrain from acts of violence and treat the foreigners kindly. The result was that the foreigners were undisturbed. Those who have seen the proclamation say it is one of the most remarkable issued in China with reference to missionaries. It certainly shows the good sense and character of the Magistrate, and doubtless saved the missionaries from serious injury. We may hope that the teachings of the great Chinese master regarding the duties of officials are not only committed to memory but put into practice also by many men in this great empire.

WE have just received the prospectus of the "Pekin University," showing in the college of Liberal Arts, 12 students; College of Theology, 8 students; College of Medicine, 5 students; Preparatory School, 78 students; Industrial School, 22 students. A five years' medical course is marked out, but nothing is said of the other departments. "University" seems a large name for such small beginnings, but we are not unmindful of the fact that many now flourishing institutions had their incipency in just such undertakings. We can but wish the project all success, and hope from its commanding position it may soon attain a name and a place every way an honor to the denomination and cause it represents.

Diary of Events in the Far East.

March, 1889.

16th.—In a letter to the *Chinese Times*, Rev. Gilbert Reid, American Presbyterian Missionary, Chi-nan-fu, proposes Father Fairer of the Lazarist Missionary Society, Peking, as representative of Protestant missionaries to the Chinese Government.

18th.—Disastrous collision between the Spanish vessels—*Mindanao* and *Visayas*—in which the former was sunk, between Isla Verde and Maricaban. Several lives lost.

22nd.—A telegram from Seoul, Korea, states that Mr. Denny has decided to leave for home, having requested the Korean Government to release him from service.

24th.—Great fire at Ichang, between 600 and 700 houses destroyed.

25th.—Serious railway collision, owing to the carelessness of a drunken foreign engine driver on the Tientsin-Tung-ku Line. Jarvis, a foreign driver, and several Chinese killed, and a number wounded.

April, 1889.

1st.—The Temple of the Queen of Heaven at Lu-kang Hien, about 40 miles from Swatow, broken into by thieves, who broke open and entirely destroyed most of the 500 *lohans*, in search of gold or pearls, which it is the custom of the devotees in the Canton province to insert into them.

2nd.—Daring robbery of jewelry from the Hongkong hotel, Hongkong.

12th.—Fearful tragedy in Honan Road, Shanghai. Four Chinese women shot by a house boy in foreign employ. One was shot dead, one died a few days

after, and the other is not expected to live. The murderer was captured.

14th.—A railway collision, attended with fatal results, occurred on the Takaido Line, Japan. Seven persons killed and eight wounded.

18th.—H. E. Kung, Taotai of Shanghai, and Neih, director of the Shanghai Arsenal, give a grand banquet, in foreign style, at the Arsenal, to a large number of foreign and Chinese guests, on the occasion of the official trial of the second of the large "disappearing guns," which passed off successfully.

Missionary Journal.

MARRIAGES.

At Hongkong, April 6th, the Rev. H. B. HARPER, R. N. Chaplain H. M. Dockyard, to E. DE M. DE JERSEY, of the Society for the Propagation of Female Education in the East.

At Shanghai, April 23rd, Mr. R. T. TURLEY, of the B. and F. B. Society, Newchwang, to Miss A. F. NEWINGTON.

At Shanghai, April 23rd, Rev. G. B. FARTHING, of the Eng. Bap. Mission, Taiyuenfu, to Miss C. B. WRIGHT.

At Peking, March 25th, Mr. STEWART MCKEE, to Miss KATE MCWATERS, both of the China Inland Mission.

BIRTH.

At Shaohing, April 2nd, the wife of Mr. J. A. HEAL, C. I. M., of a daughter.

DEATH.

By telegram from London, the death of Mr. GEO. STOTT, of China Inland Mission, Wenchow, April 21st.

ARRIVALS.

At Shanghai, April 7th, Misses C. B. WRIGHT and L. E. MARSHALL, for Eng. Bap. Mission, North China.

At Shanghai, April 19th, for Irish Presbyterian Mission, Newchwang, Rev. W. W. SHAW, M.A., wife and child (returned); Dr. J. A. GREIG and wife; Miss NICHOLSON, for Zenana work, in connection with same mission.

At Shanghai, April 22nd, Mr. A. COPP, wife and three children (returned), unconnected; Mr. J. H. STONES and wife; Mr. D. CLARKE, also unconnected.

At Shanghai, April 23rd, Rev. J. H. ROBERTS, wife and three children (returned); Rev. H. W. FRASER, wife and four children; Miss M. S. MORRILL, all for A. B. C. F. M. Mission.

At Canton, Miss HATTIE NOYES (returned); Dr. JOHN KUHNE, to conduct medical work in Tung-kun city, in connection with the Rev. Mr. DIETRICK, of the German Mission.

DEPARTURES.

From Shanghai, April 5th, Rev. F. V. and Mrs. MILLS, Am. P. Mission (North), Hangchow, for U. S. A.; Dr. W. A. DEAS, of the Am. Pro. Ep. Mission, Wuchang, for U. S. A. via Europe; Rev. J. ROBINSON, wife and four children, of the Meth. New Connection Mission, Tientsin, for Europe.

From Shanghai, April 12th, Rev. J. HUDSON TAYLOR, C. I. M., for Europe.

From Shanghai, April 13th, Miss E. J. NEWTON, A. B. C. F. M., Foochow, for U. S. A.

From Shanghai, April 17th, Mr. GEO. ANDREW, wife and two children, C. I. M., for Europe; Rev. C. F. C. SYMONS, wife and child, C. M. S. Ningpo, for Europe.

From Shanghai, April 20th, Rev. JAMES GILMOUR, M.A., London Mission, Mongolia, for Europe.

From Canton, April, Rev. S. G. LOPE, of Wesleyan Mission, for Europe.

From Amoy, April, Rev. J. SADLER, of English Presbyterian, for Europe.

